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COMPENDIUM OF CHURCH HISTORY



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COMPILED FOR USE IN CATHOLIC SCHOOLS

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P R E F A C E

THIS "Compendium" has been prepared to serve as a help in the study of Church History, and is designed as a text-book for the classes of our Catholic schools. With this purpose in view, the compilers have endeavored to compress within the limits of a single volume the essentials of "Leading Events in Church History," written for children by the Sisters of Notre Dame in England.

The matter selected has been arranged in the form of notes, as a help to both teachers and pupils. To teachers the headings will suggest topics for development, while the bolder type will assist the pupil's memory through the eye.

Guggenberger's History of the Christian Era and Gilmartin's Church History have been consulted with great profit, and we hereby make grateful acknowledgment to the authors and publishers of these works.

SISTERS OF NOTRE DAME.

FEAST OF OUR LADY OF MOUNT CARMEL,
1910.

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INTRODUCTION

“As Jesus Christ, the God Incarnate, is the center of all history, so the divine institution of the primacy of the Holy See and the independence of the Catholic Church is the center of the Christian era. It is impossible to understand and appreciate the course of human events in its proper meaning and character without giving full consideration and weight to these two central facts of history.”

GUGGENBERGER.

SPREAD OF THE GOSPEL.

The political condition of the world under the Roman Empire had prepared the way for the speedy propagation of the Kingdom of Christ. The military roads of Rome led from the Forum to Spain and Gaul; to the Rhine and the Danube; to Thebais in Egypt and the frontiers of Arabia.

The universal use of the two languages of the civilized world, Latin and Greek, afforded a means for the propagation, explanation, and defence of Christ's teaching; but the direct causes of the spread of Christianity were:

The force of truth embodied in the religion of Christ.

The miracles wrought by the Apostles and their successors.

The virtuous lives of the Christians.

The Apostolic zeal of the neophytes.

The constancy of the martyrs.

The power of Christianity to satisfy every religious craving of the soul.

“When the Apostles went forth to teach all nations the doctrine of the Crucified, nearly all earthly power was possessed by the City of Rome. . . . How slow and uncertain might have been the spread of the Christian religion if its Apostles had been obliged at every step to deal with new governments, new prejudices, new languages! Hence the Christian Fathers saw in the unity of the Empire something providential and divine. . . . When St. Paul tells us (Romans 10, 18) ‘Verily their sound hath gone forth into all the earth and their words unto the ends of the whole world,’ he expresses a fact which the Christian society has looked upon as a historical marvel.”

SHAHAN.

COMPENDIUM OF CHURCH HISTORY

FIRST CENTURY

THE APOSTLES AND THEIR DISCIPLES

THE FOUNDATION OF THE CHURCH.

The Divine Founder and the Head of the Church is our Lord and Savior Jesus Christ. During the three years of Our Lord's public life He gathered around Him a band of faithful disciples whom He instructed. From among these, Our Divine Master chose twelve men, whom He called

Apostles.

Peter, Andrew, James, John his brother, Philip and Bartholomew, Thomas, Matthew, James of Alphaeus, Thaddeus or Jude, and Simon his brother, and Judas Iscariot.

Powers of the Apostles.

To bring the fruits of redemption to mankind, Christ gave to the Apostles and their successors a threefold power:

1. **Mission.**—To teach all nations His divine truth. (Matt., 28: 19-20.)
2. **Orders.**—To dispense His grace through the Holy Sacrifice of the Altar and the Sacraments. (St. Luke, 22: 19; St. Matt., 28: 19; St. John, 20: 23.)
3. **Authority.**—To guide and rule the lambs and sheep of His flock. (John, 21: 17.)

Visible Head of the Church.

Our Lord appointed St. Peter the chief of the Apostles. He was the first pope, shepherd, and teacher of the flock of Christ. To him Christ gave the keys of the kingdom of heaven, and to him He promised infallibility. "Thou art Peter, and upon this rock I will build My Church." (Matt., 16: 18.)

Divine Assistance.

That the teaching of the Apostles might remain always the same, Christ promised that the Holy Ghost would teach them all truth, and that He Himself would abide forever with His Church. (St. John, 14: 16; Matt., 28: 13.)

The Apostles, therefore, and their legitimate successors, are the persons to whom Christ entrusted the duty of

forming in His name, among all nations and in all ages, a spiritual society—the Church.

THE ASCENSION OF OUR LORD.

On the fortieth day after the resurrection our Blessed Lord, in the sight of the Apostles, ascended into heaven from Mount Olivet. The Apostles immediately went back to Jerusalem, filled with great joy. They assembled around our Blessed Lady in the supper room which had witnessed the institution of the Blessed Eucharist, and where, in prayer and meditation, they awaited the coming of the Holy Ghost.

Election of Matthias.

While awaiting the coming of the Holy Ghost, Peter proposed that they should choose some one to supply the place of Judas. Asking God to guide them, they drew lots between Barnabas and Matthias. The choice fell upon Matthias.

DESCENT OF THE HOLY GHOST.

On the tenth day after Christ's ascension, the day of Pentecost, while they were "all together in one place, there came a sound from heaven, as of a mighty wind coming; parted tongues, as it were of fire sat upon every one of them; and they were all filled with the Holy Ghost." They immediately "began to speak with divers tongues," and to declare the wonderful works of God, "according as the Holy Ghost gave

them to speak." Their souls were replenished with knowledge and with grace. They were no longer a mere assembly of individuals, but became the one mystical body of Christ, the Church of the living God.

PREACHING OF THE APOSTLES AND EXTENSION OF THE CHURCH

The preaching of the Apostles was confirmed by miracles, by the sublime holiness of their lives, their sacrifices, and especially by the shedding of their blood in testimony of the truth.

Although many of the *Jews* were converted, the leaders of the nation not only remained obstinate, but even persecuted the Christians. Therefore the Jewish nation was rejected by God and delivered into the hands of the Romans. In the year 70 A.D. Jerusalem was destroyed by Titus.

Among the *heathens* the Apostles made numerous converts. In the principal cities of the Roman Empire they formed congregations over which the Apostles placed their disciples as bishops and priests. Such wonderful success could come from God alone, for to the proud and immoral heathen the doctrine of Christ crucified seemed folly, and the practice of Christian virtues a moral impossibility.

The life of the first Christians was so perfect that it influenced both Jew and Gentile even more than the miracles of the Apostles. The Sacrifice of the Mass was daily offered and all received Holy Communion. There were no poor among them. The rich sold their

possessions and shared the price with those who had nothing. (Ananias and Sapphira.)

The Deacons.

As the number of the Christians increased, the Apostles chose seven holy men to help in the ministry. At first these deacons had charge of the poor, but later they assisted the priest at the altar during the celebration of Holy Mass.

St. Stephen.

St. Stephen was the first of the deacons. The splendor of his miracles, the zeal of his preaching, and the numerous conversions he wrought, drew upon him the special hatred of the unbelieving Jews. He was brought before the high priest on the charge of blasphemy. He confounded his accusers by words of divine wisdom and power, and boldly proclaimed the divinity of the Lord Jesus. The Jews drew him without the city, and stoned him to death. St. Stephen's last words were a prayer for his murderers, "Lord, lay not this sin to their charge." The fruit of this prayer was the conversion of Saul of Tarsus, who became the great Apostle St. Paul.

Conversion of St. Paul, A.D. 37.

The martyrdom of St. Stephen was the signal for a general persecution of the infant Church. Owing to the efforts of Saul, the persecutions continued with

such force that the Faithful were dispersed throughout Palestine. They diffused the light of faith wherever they went.

Saul went to the high priest and begged to be sent to Damascus to search for the Christians living there, that he might bring them before the Jewish courts. While on his way he was suddenly dazzled by a great light, and he heard a voice saying, "Saul, Saul, why persecutest thou Me?" He fell to the ground in terror, and asked humbly, "Who art Thou, Lord?" The voice answered, "I am Jesus Whom thou persecutest." And Saul, trembling, asked, "Lord, what wilt Thou have me to do?" And the Lord said to him, "Arise and go into the city, and there it will be told thee what thou must do." Saul was led to Damascus, where he was instructed and baptized by Ananias, one of the seventy-two disciples. He soon went to Jerusalem, and St. Peter received him into the number of the Apostles.

Conversion of the Ethiopian.

St. Philip, the Deacon, baptized many of the inhabitants of Samaria, and St. Peter and St. John went down from Jerusalem to confirm them. An angel told St. Philip to go from Samaria into the desert south of Jerusalem. Here he met and converted an Ethiopian officer returning from the Pasch. St. Philip explained a prophecy of Isaias, and then, at his request, baptized the officer in a stream of water running by the roadside.

Simon Magus.

A magician, Simon Magus, seeing the Holy Ghost descending upon the Faithful at the imposition of hands, offered money to the Apostles to purchase for himself the power of giving the Holy Ghost. St. Peter rebuked him. The sin of buying or selling spiritual things has ever since been known as Simony.

First Gentile Convert.

There was in Cæsarea a Roman Centurion named Cornelius. One day, while he was praying, an angel appeared to him, declaring that "his prayers and his alms had ascended for a memorial in the sight of God." "And now," continued the heavenly messenger, "send to Joppa for a man called Peter, and he will tell you all that you must do to be saved." Cornelius sent three soldiers in search of the wonderful man. At the same time St. Peter had a vision which prepared him for this visit. He saw clean and unclean animals let down from heaven in a sheet, while a voice was heard saying, "Kill and eat." By this the Apostle understood from God that he was to receive the Gentiles into the Church. St. Peter went with the messengers, and Cornelius and his family were all baptized and received the Holy Ghost visibly.

This event shows that the uncircumcised Gentile was admitted to the Church without submitting to the Mosaic ceremonial law. The act of St. Peter was disapproved of by the Jewish Christians, but the matter was finally settled at the council of Jerusalem.

LABORS OF THE APOSTLES

St. Peter.—Symbol, one or two keys.

Founded the Church in Jerusalem.

Fixed his see at Antioch.

Preached through Palestine, Syria, and Asia Minor.

Transferred his bishopric to Rome, 42 A.D.

Presided at the Council of Jerusalem, 50-51 A.D.

Was martyred on the Vatican Hill, being crucified with his head downward, 67 A.D.

St. John.—Symbol, a chalice.

Became bishop of Ephesus.

Preached in Asia Minor.

Thrown into a cauldron of boiling oil, but was miraculously saved, and was later banished to the Island of Patmos. Here he had the revelations which he has left us in his Apocalypse.

Died at the age of one hundred years.

St. James the Greater.—Symbol, staff and wallet.

Preached in Palestine and the surrounding countries.

First of the Apostles to receive the crown of martyrdom, being beheaded by King Herod Agrippa, 44 A.D.

Tradition says that he visited Spain, and his body is still kept in the Church at Compostella.

St. Andrew.—Symbol, an oblique cross.

Preached in Scythia (Russia and Greece).

Was martyred by crucifixion at Patræ, in Greece.

St. Matthew.—Symbol, a short sword.

Preached among the Ethiopians, Persians, and Parthians.

Wrote for the Jewish converts the first of the Four Gospels.

Was martyred at Parthia.

St. James the Less.—Symbol, a fuller's bat.

Made bishop of Jerusalem soon after the Ascension.

Wrote one Epistle to the Jews scattered over the world.

He was stoned to death, A.D. 63.

St. Thomas.—Symbol, a spear or arrow.

Preached in Parthia, India, Media, and Persia.

Was martyred near Madras in India.

St. Philip.—Symbol, a double cross.

Preached in Phrygia and Scythia.

Was crucified at Hieropolis.

St. Bartholomew.—Symbol, a knife.

Preached in India, Arabia, Assyria, and Scythia.

Was flayed alive and crucified in Armenia.

St. Simon.—Symbol, a saw.

Preached in North Africa.

Was martyred in Persia.

St. Jude or Thaddeus.—Symbol, a club.

Preached in Samaria, Idumea, and Syria.

Was martyred in Persia.

Left an Epistle called the “Catholic Epistle.”

St. Matthias.—Symbol, a lance.

Preached the Gospel in Ethiopia.

Some think he was martyred at Sebastopolis.

St. Paul.—Symbol, a sword.

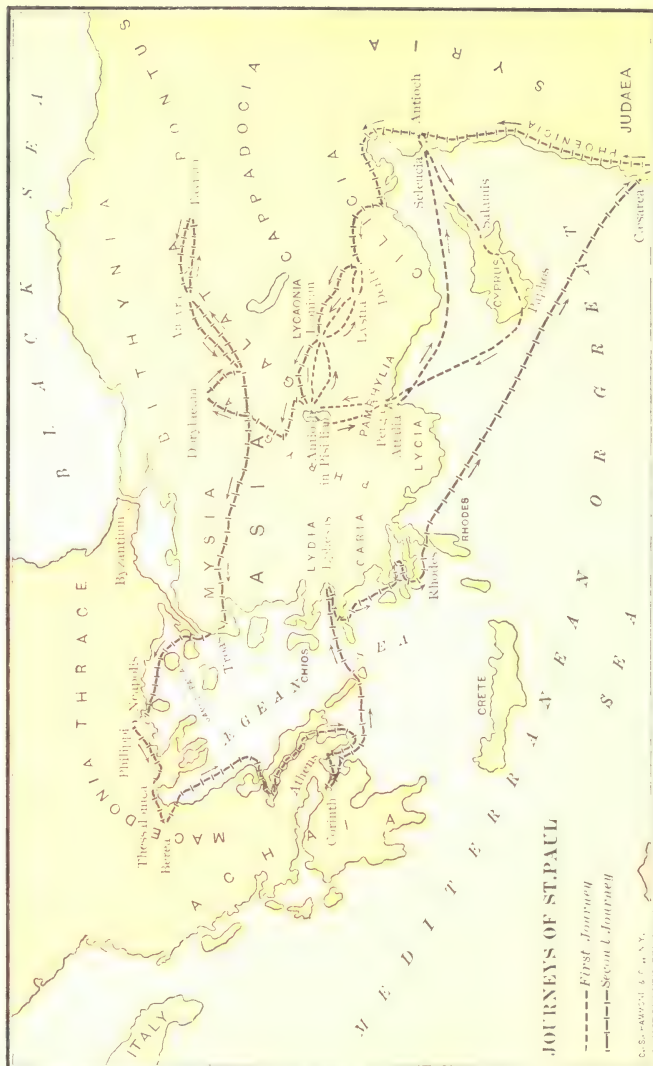
After his conversion, St. Paul preached the word of God in the synagogues, to the astonishment of all who knew him and who had witnessed his bitter persecutions of the Christians.

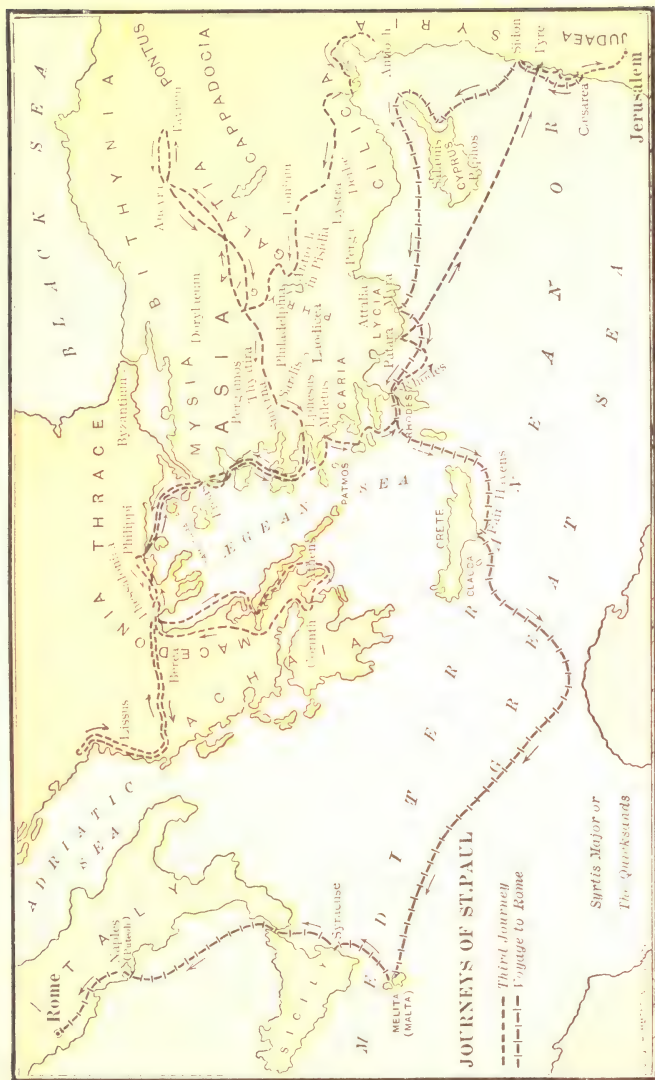
His conversion and the number of the converts which he made angered the Jews, and they persecuted St. Paul so that he was obliged to leave first Damascus and later Jerusalem.

Three great missions:

- I. Accompanied by Barnabas, St. Paul preached in Cyprus and the southern part of Asia Minor.

He returned to Jerusalem for the Council held there in 50 A.D.





2. About the year 52, St. Paul, with Silas, preached the gospel in Syria and nearly all Asia Minor.

At Lystra he took St. Timothy as his disciple, and at Troas he was joined by St. Luke, who became his chronicler and evangelist.

At Athens he preached the "Unknown God" adored by the Greeks.

3. In his third mission, St. Paul revisited the churches he had founded in Asia Minor.

Upon his return to Jerusalem he was arrested, but claimed the rights of a Roman citizen, and so was sent to Rome to be judged, A.D. 61.

During his two years' captivity he was allowed to preach freely.

A.D. 65, he was arrested and thrown into prison by Nero.

He was martyred on the same day as St. Peter. St. Paul wrote fourteen epistles.

Writings of the Apostles and Evangelists.

Four gospels by St. Matthew, St. Mark, St. Luke, St. John.

The Acts of the Apostles by St. Luke.

Fourteen epistles by St. Paul:

1 to the Romans	1 to the Ephesians
2 to the Corinthians	1 to the Philippians
1 to the Galatians	1 to the Colossians

2 to the Thessalonians	1 to Philemon
2 to Timothy	1 to the Hebrews
1 to Titus	

One epistle of St. James.

Two epistles of St. Peter.

Three epistles of St. John.

One epistle of St. Jude.

The Apocalypse of St. John.

The writings of these Apostles and their Disciples form the New Testament.

The earliest witnesses of tradition which we have are the writings of some of the disciples of the Apostles. Among these the most noted are St. Clement, of Rome; St. Ignatius, Bishop of Antioch; St. Polycarp, Bishop of Smyrna; and St. Barnabas.

Symbols of the Evangelists.

St. Matthew (young man). His Gospel speaks of the *human generation* of Christ.

St. Mark (lion). His Gospel begins with St. John in the desert, and treats of the *kingship* of Christ.

St. Luke (ox). He opens his Gospel with an account of sacrifice, and treats of the *priesthood* of Christ.

St. John (eagle). He soars unto the Divinity.

THE FALL OF JERUSALEM

During forty years after the death of our Lord, the Jews continued to persecute the Christians; but they themselves were constantly treated with great

cruelty by the Roman Governors. At last an awful day came when the punishment foretold by our Savior overtook the guilty nation. According to Josephus, the Jews rose against their harsh Roman rulers and massacred great numbers of the soldiers. A terrible and bloody revenge was taken by the Romans. The Christians withdrew to Pella, a little town beyond the Jordan. A large army commanded by Vespasian and his son Titus was sent against Palestine, and gradually advanced to Jerusalem, capturing the cities on their route. The Jews fought among themselves, and after two years of struggle, famine overtook them just as the Romans under Titus began the siege of Jerusalem.

Titus, drawing his army close around the city, unconsciously fulfilled our Lord's words: "And when you shall see Jerusalem compassed about with an army, then know that the desolation thereof is at hand." (Luke, 21:20.) All the Jews captured were crucified outside the city walls, while within the city the multitude suffered from the most cruel famine.

In spite of these calamities daily sacrifices were offered in the Temple, until after a siege of five months the Romans succeeded in capturing the fort called Antonia, that overlooked the Temple. Thousands took refuge in the Holy Place, which Titus ordered to be spared; but a soldier threw into the interior a flaming brand which at once set it on fire. Thus the Temple was destroyed and a terrible massacre followed. It is estimated that nearly a million persons perished in the siege. Jerusalem was leveled to the

ground as our Blessed Lord had foretold. From that day to this the Jews have had no Sovereign, no Temple, no Nation. They are found scattered through every land.

?

PERSECUTIONS OF THE FIRST CENTURY

1. The Jews.

The first persecution against the Church was waged by the Jews. The *Council* ordered the disciples to be imprisoned, forbade them to preach the gospel, had them scourged, and sent Jewish minions into every town and district to bring the Faithful in chains to Jerusalem. They stoned St. Stephen; put to death St. James the Greater and St. James the Less; incited the heathen mob at Lystra to stone St. Paul. The instruments chosen by God to inflict punishment on the Jews were the Romans, and thus was avenged the blood of the Prophets, as well as that of the world's Redeemer and of His saints.

2. The Pagans.

The pagans lived only for pleasure. Vice was deified in its most repulsive forms. Poverty was deemed a crime. More than half the population consisted of slaves, who were treated as mere animals.

The Christians did the contrary of all this. They imitated our Blessed Lord, Who became poor for us. They helped all those who were suffering from want

and poverty. They lived mortified lives. This brought down on them the anger of the rulers and the mockery and insults of the priests of the false gods. Nero and Domitian persecuted the Christians during the first century.

HERESIES OF THE FIRST CENTURY

1. Cerinthians.

The Cerinthians took their name from Cerinthus, who denied the divinity of Christ. St. John wrote his Gospel against this sect.

Cerinthus distinguished between Jesus and Christ. Jesus was mere man, though eminently holy. Christ, or the Holy Ghost, dwelt in Jesus from the moment of his baptism until the Passion, when Jesus suffers alone and Christ returns to heaven.

2. Simonians.

The Simonians followed the teachings of Simon Magus. He claimed to be the Messiah, and separated from the Church after being rebuked by St. Peter.

The heresies of the Apostolic Age, as well as those of the two following centuries, lacked the support of temporal power, and disappeared under the anathemas of the Church. The Cerinthians, Simonians, Gnostics, and Nazarenes—in fact, all the early Eastern sects—were but fanciful speculators whose tenets soon lost their hold on the minds of the people.

SECOND CENTURY

THE CHRISTIAN APOLOGISTS

Besides the attacks made on the Church by persecution, many of the pagans tried to shake the faith of the Christians by writing against Catholic teaching, and accused the Faithful of crimes which they had never committed. Thus the Christians were held up as Atheists, because they would not adore the false gods of the Romans; they were also accused of being enemies of the state, and disloyal to the Emperor.

But God raised up many learned and holy men who, by their teaching, and especially by their writings, defended the Church against these dangerous attacks.

PRINCIPAL APOLOGISTS

St. Justin.

St. Justin was surnamed the *Philosopher*, because he had passed many years in the schools of pagan philosophy, seeking in vain for that truth which he finally discovered in the Christian Church. A.D. 150, he went to Rome and opened a school of theology. St. Justin wrote two "Apologies." The first was to the Roman Emperor, Antoninus Pius, and his senate. His letter was favorably received by the Emperor, who granted his request that the Christians

were to be punished only for crime, and not because they were Christians. His second "Apology" was written to Marcus Aurelius, who answered it by causing St. Justin to be martyred, A.D. 166.

St. Irenæus, a disciple of St. Polycarp, was Bishop of Lyons. He wrote a refutation of the heresies of the time, and said they could all be condemned by the tradition of the Church, established in Rome by the Apostles St. Peter and St. Paul. He sealed his faith with his blood in the year 202.

Tertullian.

Tertullian, born at Carthage, A.D. 160, was the earliest defender of the faith who wrote in Latin. First a lawyer, and afterwards ordained priest, he was a man of persuasive eloquence, great ability, and varied, deep, and solid knowledge. With talent and energy he defended Christianity against the attacks of pagans, Jews, and heretics. Unhappily, for want of true humility, this otherwise faultless man fell later into the error of the Montanists. He died about the year 220, but it is feared that he was never reconciled to the Church.

Origen.

Origen was the son of Leonidas, who lived in Alexandria. When his father was martyred, Origen burned with a desire to lay down his life for Christ, but his mother hid his clothes so that he could

not go out to declare himself a Christian. On account of his indefatigable industry he was called "adaman-tus, the man of iron." In his eighteenth year he succeeded Clement in the professor's chair at Alexandria, and notwithstanding some errors, won for himself immortal fame by maintaining the purity and explaining the meaning of the Holy Scriptures.

His "Apology for the Christian Religion" is specially directed against the calumnies of Celsus, a pagan philosopher. He wrote the "Hexapla," which contained in six parallel columns different versions of the Old Testament. He died from the effects of imprisonment and torture for the Faith, under Emperor Decius, about the middle of the third century.

FOUNDING AND GROWTH OF THE CHURCH IN ASIA

All the Apostles except St. Peter, St. Paul, St. Andrew, and St. Simon remained in Asia. A rich harvest sprang up here from the seed sown by Christ and His Apostles. Antioch, Tyre, Ephesus, Smyrna, Sebaste, Seleucia, and Bostra became flourishing gardens in the vineyard of the Lord during the first three centuries.

But soon the dark night of infidelity enveloped the continent, and these Eastern nations, gradually forgetting that they were deeply indebted to the Gospel of Christ, cultivated pride of intellect and rebellion of heart and began to look upon the maxims of Christianity as an intolerable burden. Then came the

visitation of Divine justice on these ungrateful people, and they received their death-stroke from the hand of Mohammed.

FOUNDING AND GROWTH OF THE CHURCH IN AFRICA

It is not known who founded the Church in Africa, but it is certain that St. Mark the Evangelist was the first bishop of the magnificent city of Alexandria, in Egypt. The Faith spread rapidly, and soon all the north of Africa was filled with Christians. The Church made such rapid progress in Egypt that about the year 300 there were more than one hundred bishops in the land.

The Faith having been carried from Rome into the northwestern portions of Africa, Carthage here became the center of Catholicity. Tertullian said to the pagans as early as the year 200: "We Christians are but of yesterday, yet we occupy all the places once filled by you. . . . We constitute the majority in every city." In the year 429 the invasions of the Vandals caused a great loss to the Church, and in the seventh century Mohammedanism invaded the north of Africa and buried the once flourishing African Church.

FOUNDING AND GROWTH OF THE CHURCH IN EUROPE

1. Rome is the center of Christianity. Here the infant Church, baptized in the blood of the twin Apos-

tles, Peter and Paul, grew so rapidly that in the third century she counted one hundred and fifty priests besides her Chief Bishop.

2. Spain claims St. James the Greater as its first Apostle.

3. France received the faith from the disciples of Our Lord. Some Christian emigrants from Asia Minor founded the Church at Lyons, about the year 150. The infant Church in France was threatened with destruction during the great and violent incursions of the Franks; but the Lord protected and saved her by the conversion of Clovis.

4. England was early converted to the Faith, and tradition mentions a Christian king about the year 180.

HERESIES OF THE SECOND CENTURY

Gnostics.

The Gnostics opposed the teachings of the Church on Creation. They maintained that the material composing the earth had, like God Himself, existed from all eternity; that an evil spirit took possession of chaotic matter and formed the world; that the material was in itself evil.

The system of morality of the heretics was very austere, but the lives of most of them were dishonest and vicious. The chief leaders of the Gnostics were Cerinthus, Marcion, and Manes.

Montanists.

The Montanists were founded by Montanus about A.D. 173. He claimed to be a prophet of Christ. He denied the power to forgive all mortal sin, and the coöperation of the Holy Ghost in the work of Christ. Tertullian was led into this heresy.

PERSECUTIONS OF THE SECOND CENTURY

There were violent persecutions against the Church during this century under the Emperors Trajan, Hadrian, and Marcus Aurelius. During these persecutions the Christians found refuge in the Catacombs. These were underground labyrinths excavated in the soft tufa on which the city of Rome was built. At first the Catacombs were used as burial places, but later were turned into chapels, where the Faithful met for Holy Mass.

THIRD CENTURY

THE CENTURY OF ORIGEN

ORIGEN (see Christian Apologists).

PERSECUTIONS OF THE THIRD CENTURY

During the third century the Christians were persecuted by the Emperors Septimius Severus, Maximin, Decius, Valerian, and Diocletian.

HERESY OF THE THIRD CENTURY

Manichean.

The Persian Manes taught that there were two Eternal Beings, Light and Darkness, constantly warring with each other for supremacy. They also held that Jesus Christ took a human body only in appearance.

Monasticism.

Even from the time of the Apostles there were men and women who consecrated their lives to the service of God and their neighbor. St. Paul makes

special mention of holy women who spent their time in prayer and good works. These "widows and deaconesses," as they were called, lived in their own homes during the times of the persecutions, and served the churches and the poor. Among these were St. Agnes, St. Cecilia, St. Dorothea, and St. Agatha.

Later on, in order to be free from worldly cares, many Christians withdrew into solitude, each living in a separate cell near some town or village. These were called Anchorites.

But it was in the third century, during the persecution of Decius, 250, that monastic life really originated. Christians no longer free to exercise their religion fled in great numbers into the deserts, principally of Egypt, either to give themselves entirely to God or to escape the torture. These were called hermits, the most famous of whom was St. Paul, the first hermit. At an early age he retired into the desert, and for nearly a hundred years he was fed by a raven, which brought him half a loaf daily.

When St. Paul was one hundred and thirteen years old, another hermit, St. Anthony, directed by God, came to visit this venerable recluse. While they were conversing the raven flew down and dropped a whole loaf of bread between the Saints. They ate together this heaven-sent loaf and gave thanks to God. After a night spent in prayer, St. Paul informed St. Anthony that his life was about to close, and requested him to bring for his shroud a cloak which St. Athanasius had given to him. When St. Anthony returned he

found St. Paul dead. Hardly had St. Anthony enveloped the remains of his friend in the cloak when two lions approached and began to dig a grave for the body of St. Paul.

The sanctity of St. Anthony drew a large number of disciples around him. These solitaries lived in little cells, and the community was called a "Laura." Soon monasteries were founded wherein the monks lived under a common rule and were governed by one superior. The first rule was drawn up by St. Pachomius. Convents for women were also established. The religious of these convents and monasteries spent their time in prayer and hard work.

Monasticism spread from Africa into other parts of the world. St. Hilarion introduced it into the East. St. Ambrose, St. Augustine, and St. Jerome founded monasteries in the West, but it was St. Basil who gave the final perfection to the religious congregation by causing the members to take vows with the sanction of the Bishop.

THE TEN PERSECUTIONS

During the first three centuries after Christ it rarely happened that the Church was free from persecution, but when we speak of the ten General Persecutions we mean those periods during which the laws against the Christians were more severe, and when greater numbers suffered for the Faith.

First Persecution, under Nero, A.D. 64-68.

MARTYRS:

St. Peter, St. Paul, and St. Andrew.

The cause of the first persecution was the burning of Rome in the year 64. Nero set the city on fire and then accused the Christians of the crime. The martyrs endured most horrible torments. Some were cast into the Tiber with stones around their necks, others were crucified, others again were covered with the skins of wild beasts and exposed to be devoured by dogs. Many were covered with inflammable materials, and set on fire to illuminate the circus at night.

The most illustrious martyrs were St. Peter and St. Paul, who suffered together. While confined in the Mamertine prison they converted the guards and the two captains, and baptized them in the waters of a miraculous spring. St. Peter was crucified with his head downward, at his own request, as he deemed himself unworthy to die in the same posture as his divine Master. St. Paul, being a Roman citizen, was beheaded. St. Andrew was fastened to a cross made in the form of the letter X.

Second Persecution, under Domitian, A.D. 95-96.

MARTYRS:

St. John the Evangelist, Flavius Clemens, and
Acilius Glabrio.

The second persecution was caused by the Emperor's hatred of virtue and the advice of wicked counsellors. During the persecution, which continued for two years,

many suffered martyrdom in Rome and in other parts of the Empire. Among these martyrs were Flavius Clemens, a cousin of the Emperor, and Glabrio, who had been consul with Trajan. The two Domitillas, the niece and grandniece of Domitian, were beheaded. One of the most famous of the Catacombs was constructed by the younger Flavia Domitilla. St. John the Evangelist was thrown into a cauldron of boiling oil, but being miraculously preserved, he was banished to the Island of Patmos, where he wrote the Apocalypse.

Third Persecution, under Trajan, 106-117.

MARTYRS:

St. Simeon, St. Ignatius of Antioch, and St. Symphorosa with her seven sons.

Trajan did not begin his persecuting policy until the ninth year of his reign. When he returned victorious from the conquest of the Scythians, Dacians, and other nations, the Christians refused to take part in the public service of thanksgiving to the gods, and thus brought down his anger upon themselves.

In addition to the old laws of Nero and Domitian, new ones were added against secret assemblies. These new edicts forced the Christians into the Catacombs, where the Holy Sacrifice of the Mass was offered.

Trajan gave the following inconsistent reply to Pliny the Younger, Proconsul of Pontus and Bithynia, "Do not search for the Christians, but punish them if they persevere in the profession of their Faith."

St. Simeon, a kinsman of Our Lord and a cousin of St. James the Less, was condemned to death and crucified at the advanced age of one hundred and twenty years. St. Ignatius, Bishop of Antioch, was torn to pieces by the lions in the Roman amphitheatre.

Hadrian, who succeeded Trajan, put to death the widow Symphorosa and her seven sons.

Fourth Persecution, under Marcus Aurelius, A.D. 161-180.

MARTYRS:

In Rome—St. Felicitas and her seven sons, St. Justin and his disciples.

In Asia Minor—St. Polycarp of Smyrna, St. Germanicus.

In Gaul—St. Symphorian, St. Blandina, and St. Pothinus.

Marcus Aurelius, although the most virtuous of the Pagan Emperors, signalized the first year of his reign by issuing a decree against the Christians. The persecution raged with greatest severity in Rome, Asia Minor, and Gaul.

St. Felicitas gave a beautiful example of Christian fortitude to her seven sons, whom she encouraged to suffer their various torments. St. Polycarp, Bishop of Smyrna and a disciple of St. John, was placed on a pyre, but the flames encircled without injuring him. He was killed by a spear thrust by one of the soldiers. St. Germanicus, after encouraging his fellow martyrs, was devoured by wild beasts.

Marcus Aurelius put a stop to the persecution on account of a remarkable favor which the Christian soldiers obtained from heaven. The Roman troops were engaged against the Quadi in Bohemia and were cut off from all supply of water. The suffering of the soldiers was intense. In one of the legions there was a number of Christians, who prayed to God for relief. An abundant shower of rain came as an answer to their prayer, while at the same time a violent thunderstorm drove full against the Quadi, who were cut to pieces by the Romans. The Christian troops who had obtained this favor received the name of the Thundering Legion. The Emperor ceased to persecute the Christians for a time, and on his return to Rome erected a monument representing in bas relief this glorious event.

Three years after the persecution broke out again in Gaul. At Lyons, the venerable St. Pothinus, first Bishop of that city, St. Blandina, a young slave, and a great number of others, perished. At Autun, the youthful St. Symphorian displayed his courage.

Fifth Persecution, under Septimius Severus, A.D.

202-211.

MARTYRS:

In Africa—St. Perpetua, St. Felicitas, and St. Leonidas.

In Gaul—St. Irenæus.

In Rome—St. Cecilia.

Septimius Severus was at first favorable to the Christians, but in the tenth year of his reign he issued against them the most bloody edicts which were put in force, with such severity that many believed the time of Anti-Christ had come.

The persecution raged in Africa, Italy, and Gaul.

At Carthage many suffered. Among them St. Perpetua and St. Felicitas, who, with three other Catechumens, were tormented and thrown to the wild beasts. Perpetua's father used every device to induce her to sacrifice to the gods; but, although deeply affected by his pleading, she could only reply that all was in God's hands. St. Leonidas, the father of Origen, also suffered for the Faith.

In Gaul, the Emperor himself conducted the persecution. Hearing that Lyons had become entirely Christian through the labors of St. Irenæus, its Bishop, he surrounded the city with troops and more than 19,000 of the inhabitants were massacred. This number does not include women and children.

The successors of Septimius Severus did not persecute the Christians, but inferior officers under Alexander Severus took advantage of the absence of the Emperor to put into effect the old edicts. Among the martyrs of this period is St. Cecilia. Descended from a noble Roman family, St. Cecilia was espoused to Valerian, a pagan. He was converted by the prayer of his holy spouse, and with his brother Tiburtius suffered martyrdom before she was apprehended.

Sixth Persecution, under Maximin, A.D. 235–238.

MARTYRS:

The Popes St. Pontianus and St. Antherus.

This persecution was directed chiefly against the clergy. The Emperor Maximin thought to shake the faith of the people by taking from them their pastors. After two years of persecution the Church enjoyed peace for eleven years.

Seventh Persecution, under Decius, A.D. 249–251.

MARTYRS:

Pope St. Fabian, St. Alexander of Jerusalem, and St. Agatha.

In the year 249 the Emperor Decius resolved to destroy Christianity. All means of torture that human cruelty could invent were called into use. Many who would have met speedy death bravely recoiled before the horrible torments, and renounced their religion. These were known as “Lapsed.”

It was during this persecution that many of the Faithful fled to the deserts, and thus began the eremitical life.

Eighth Persecution, under Valerian, A.D. 257–260.

MARTYRS:

St. Cyprian of Carthage, Pope St. Sixtus, St. Lawrence, and St. Cyrille.

Valerian, like several of his predecessors, was at first favorable to the Christians, but later issued two edicts against them. The first forbade Christians even

to go to the Catacombs, and banished bishops and priests who refused to sacrifice to the gods. The second ordered all the clergy to be beheaded and the property of the senators and knights to be confiscated.

While Pope Sixtus II was celebrating Mass in the Catacombs, he was seized and led away with his deacons. Later he was condemned and put to death. St. Lawrence, one of the deacons, was required to deliver up the treasures of the Christians. He collected the poor of the city and presented them to the prefect as the only treasure the Church possessed. St. Lawrence was placed on a gridiron and slowly roasted to death.

St. Cyprian was beheaded before the walls of Carthage. At Utica, in Africa, one hundred and fifty-three Christians were cast alive into pits and covered with quicklime. Their relics are known as the white mass—*massa candida*.

We have a beautiful example of courage and faith in the conduct of a little child called Cyrille. His father was a pagan, and in hatred of the name Christian had driven his son from his house. To the persuasions of the Governor, Cyrille answered, "I rejoice to be driven from my father's house; God will give me one more grand and beautiful." The bystanders wept when they saw him receive the crown of martyrdom.

Ninth Persecution, under Aurelian, A.D. 274-275.

MARTYRS:

St. Felix, Bishop of Rome, and St. Denis, Bishop of Paris.

In the fourth year of his reign, the Emperor Aurelian conceived the idea of extirpating Christianity from the Roman Empire. He who formed such an idea of his own power was destined to be less successful than his predecessors, for he was assassinated eight months after he had issued this edict against the Christians. In the meantime, however, many had suffered martyrdom, among them St. Felix, Bishop of Rome, and St. Denis, Bishop of Paris.

Tenth Persecution, under Diocletian, A.D. 303-305.

MARTYRS :

The Theban Legion, St. Sebastian, St. Januarius, St. Eulalia, St. Lucy, St. Agnes, St. Catherine of Alexandria.

The Tenth Persecution was the severest which the Church had to endure. For fourteen years after Diocletian became Emperor the Christians enjoyed freedom of worship. Many belonging to the highest grades of society professed their faith; among these were Prisca, the wife of Diocletian, and Valeria, the wife of Galerius, Governor of Illyricum.

In the division of the empire of Diocletian, Maximinian received Gaul. Here he began to persecute the Christians, about A.D. 286. He ordered the Theban Legion, which was composed entirely of Christians, to seek out their fellow Christians and put them to death. As the whole legion with their captain, St. Maurice, refused to obey, the head of every tenth man was struck off, by the Emperor's com-

mand. A second decimation followed with no better result. Maximinian at last caused them to be surrounded by the rest of the army and slain as they stood. It is said that six thousand received the crown of martyrdom.

Another celebrated martyr was St. Sebastian, captain of the Prætorian Guard. He was denounced by Diocletian for visiting and encouraging the imprisoned Christians. In Spain, St. Eulalia, a child of twelve, was torn with iron hooks, and afterwards burned with torches. St. Justus and St. Pastor, school-boys of thirteen and seven, were beheaded. St. Lucy suffered at Syracuse, St. Agnes at Rome. The latter was only fifteen years of age and very beautiful; so the Prefect's son wanted to make her his wife. But St. Agnes had chosen Jesus Christ as her Spouse, and refused all worldly offers. She was placed on a funeral pile, but the flames separated without touching her, and the Prefect ordered her to be beheaded, A.D. 304. St. Catherine, of Alexandria, who had fearlessly reproached Cæsar Maxentius for his cruelty against the Christians and had refuted the pagan philosophers of his court, died by the sword.

So great and general was the bloodshed that Diocletian had a coin struck "Diocletian, Emperor, destroyed the Christian name."

Fate of the Persecutors.

NERO had to flee before the open revolt of his subjects and stabbed himself in despair.

DOMITIAN was assassinated.

HADRIAN became insane.

MARCUS AURELIUS, heartbroken over the ingratitude of his only son, Commodus, starved himself to death.

SEPTIMIUS SEVERUS, whose life had been attempted by his only son, died in despair.

DECIUS ended miserably in a swamp, during a battle with the Goths.

VALERIAN was taken prisoner by Sapor, King of Persia, and flayed alive.

MAXENTIUS was drowned in the Tiber.

DIOCLETIAN starved himself to death.

had to

FOURTH CENTURY

THE CENTURY OF THE CHURCH FATHERS

With Constantine ends the " Age of Martyrdom " and begins the period of the great Fathers of the Church.

For the Church to bestow the title of " Doctor " on any of her members she requires :

1. That he should be learned in all matters concerning religion.
2. He must be eminently holy.
3. The title must be confirmed by the Pope or a general Council.

The term Father was in early times given to all bishops, but later it came to mean only those writers whose works were of sound doctrine and of great value in the Church, and who had led holy lives.

Greek Fathers.

St. Athanasius,
St. Basil,
St. Gregory Nazianzen,
St. John Chrysostom.

Latin Fathers.

St. Ambrose,
St. Augustine,

St. Jerome,
St. Gregory the Great (sixth century).

St. Athanasius, the ablest opponent of Arianism, was born in Alexandria in 296. When he was thirty years of age he was consecrated Bishop of Alexandria, and the history of his episcopate is told in the history of his controversies with the Arians, and his sufferings endured in defense of the Nicene Creed—five times he was exiled from his see.

St. Basil the Great was born at Cæsarea in 330. His name, Basilus, signifies royal, and truly princely was he in mind and heart. He was a bulwark against the Arians, and at the same time a hero of Christian charity and a mine of sacred knowledge. He drew up the first code of rules for religious life.

St. Gregory Nazianzen, the friend of St. Basil, was born about the year 330. The theater of his triumphs was Constantinople, which he purged of error with irresistible power and success. He closed his long, active life in holy solitude.

St. John Chrysostom, the “Golden-mouthed,” was born at Antioch about 344. He was distinguished as an expounder of Holy Scripture. His invectives against the vices of the impe-

rial court caused his banishment from Constantinople.

St. Ambrose, the "Athanasius of the West," was born about 344. When the See of Milan became vacant in 374, Ambrose, though yet a Catechumen, was elected by both Catholics and Arians as their bishop. He protected the property of the Church against the Arian empress, Justina, and was equally firm in his dealings with the Emperor Theodosius. This emperor had ordered a massacre of seven thousand of the inhabitants of Thessalonica. In punishment of this conduct, St. Ambrose refused to admit Theodosius into the Church until he had done full penance. The hymn *Te Deum* is attributed to St. Ambrose and St. Augustine, whom he converted.

St. Augustine, born in the year 354, was one of the most remarkable men of all time. Although he received a Christian education from his mother, St. Monica, he fell into sin and heresy. He was converted by the soul-stirring words of St. Ambrose. In the year 395 Augustine was made Bishop of Hippo, in Africa, and by his numerous and invaluable writings, by the apostolic discharge of his duty, and by the holiness of his life, he became the adviser and friend of all Christian writers of his time.

St. Jerome was born in 331. He prepared himself by travel, and by the austerities of an eremitical life for the duties of his high calling. Pope Damasus entrusted to him the translation of the Holy Scriptures from Hebrew and Greek into Latin. This translation is known as the Latin Vulgate. His learned works constitute some of the choicest treasures of the Church.

St. Gregory the Great was born in 540. On his accession to the Chair of St. Peter, in 590, he found Italy in a deplorable condition. He labored with wonderful zeal and success to uproot heresy, to heal schism, and to revive religious fervor among the Christians. He sent missionaries to England, which resulted in the conversion of the country. He was a true reformer of Church discipline, and is the father of a plain chant called after him "Gregorian Chant."

Other Church Fathers are:

St. Ephrem, of Syria, Priest of Edessa.

St. Cyril, of Jerusalem, the Catechist, who wrote twenty-three catechisms.

St. Cyril, of Alexandria, the principal adversary of Nestorius.

St. Leo I, Pope, opponent of Eutyches.

St. Epiphanius, Archbishop of Salamis, compiler of the first history of the heresies.

St. Gregory, of Nyssa, champion of the Church against Arianism.

St. John Damascene, the last of the Church Fathers in the East.

St. Hilary of Poitiers, who saved France from Arianism.

TRIUMPH OF CHRISTIANITY

It was by the conversion of Constantine to Christianity that God restored peace to the Church after three centuries of persecution. The imperial crown was disputed with this prince by Maxentius, who had made himself master of Rome. Constantine was approaching the city to give him battle. While encamped close to the Milvian Bridge, awaiting the final struggle which was to decide the supremacy of the Western Empire, Constantine saw in the heavens at midday a cross of light with the words, "In this sign thou shalt conquer." Our Savior appeared to him the following night and commanded him to use as his standard in war the symbol, promising that it would be the pledge of victory. Constantine did as he was commanded. He had a standard constructed, known in history as the *Labarum*, which was destined to displace the Roman Eagle.

This standard consisted of an upright lance, with a transverse beam at its upper extremity. From this beam hung a banner, beautifully decorated with gold; the monogram of Christ was worked on the banner.

Under this standard Constantine marched to victory. Twelve years later, 324, another war broke out, which ended in the death of the Eastern Emperor, Licinius. Thus Constantine became sole Ruler of the Roman Empire, and openly proclaimed himself a Christian.

Constantine favored Christianity by :

Putting an end to all persecution.

Granting great privileges to Christians and restoring their churches.

Forbidding death by crucifixion out of respect for our Lord.

Commanding the observance of Sunday.

Bestowing the Lateran Palace on the Pope.

He helped Pope Sylvester I to assemble the first Council of Nice, 325. The correctness of views held by Constantine on the relation between Church and State may be inferred from his remarks at this Council. "God has placed you as leaders of the Church," he said; "me He has appointed merely to protect and defend its temporal part."

According to Eusebius, Constantine was baptized only a few days before his death at Nicomedia; but the Roman local tradition is that he was baptized at the Lateran by Pope Sylvester, about 312.

THE HERESIES OF THE FOURTH CENTURY

The Heresy of Arius.

The doctrine of the Holy Trinity had been assailed in the third century by Paul of Samosata

and the African Priest Sabellius. But in the fourth century Arius, an apostate priest, taught that God the Son is not equal in all perfections to God the Father; that He is not co-eternal with the Father, but is created by Him as first and chief among creatures. God raised up in the person of St. Athanasius a formidable adversary of this heresiarch, whose errors were condemned in the General Council of Nice, 325. However, owing to the hypocrisy of its teachers and to the influence of the imperial court which had banished St. Athanasius, Arianism spread over a large part of Christendom.

The Heresy of Macedonius.

Allied with Arianism was the heresy of Macedonius, who taught that the Holy Ghost is not of the same nature and essence as the Father, but less than either Father or Son. This error was condemned in the Council of Constantinople, 381.

The Nicene Council had added explanations to that part of the Creed which teaches us what we must believe about Jesus Christ, true God and true man; the Council of Constantinople did the same to the Eighth Article, explaining more fully the Catholic Doctrine about the Holy Ghost.

The Creed called the Nicene, which is said on Sundays and the Feasts of Our Lady, and of the Apostles and Doctors of the Church, consists of two parts. The first part was drawn up at Nice to explain the first seven articles of the Apostles Creed. The second

part, the explanation of the last five articles, was added at Constantinople.

Supporters of Arianism.

Constantia, sister of Constantine the Great.

Constantius, son of Constantine.

Valens, the Roman Emperor.

Julian the Apostate treated Arians and Catholics alike while endeavoring to restore paganism. Desirous to falsify the prophecy of Christ concerning the Temple of Jerusalem, he issued orders to rebuild it, but his designs were thwarted. While engaged in war with Persia, he was struck by a javelin. His blood spouted out, and in his despair Julian threw some of it toward heaven, crying out, "Galilean, Thou hast conquered."

The death of Julian ended the struggle of paganism with Christianity, for Jovian, who succeeded him as Emperor, was himself a Christian, and had suffered for his faith under Julian.

The Schism of the Donatists.

In 311, certain bishops headed by one Donatus pretended that the ordination of Cecilian, Bishop of Carthage, was unlawful. The question being submitted to the Pope, he decided in favor of Cecilian. This enraged the Donatists, who took possession of the churches by main force and destroyed the altars and sacred vessels.

St. Augustine took the greatest trouble to bring

back the Donatists, and succeeded in converting many of them. All the African bishops were ordered to meet at Carthage, there to settle the dispute by a conference presided over by the tribune Marcellinus. At the end of three days Marcellinus decided in favor of the Catholics. St. Augustine had hoped that the heretics could be conciliated by an appeal to reason, but acts of violence and cruelty on the part of the Donatists and their adherents, gave evidence that stringent measures were needed.

To protect their lives and property, as well as to ensure their freedom of religious opinion, the Catholics were obliged to call upon the civil power. Many of the Donatists returned to the Church; however, the schism lasted in Northern Africa till the arrival of the Saracens in the seventh century. The works of St. Augustine show that much was written in defence of the Donatist schism, but little remains of these writings.

FIFTH CENTURY

THE CENTURY OF POPE LEO THE GREAT

The invasion of the barbarians which, a century and a half after the death of Constantine, caused the downfall of the Roman Empire, 476, had already begun. Uncivilized tribes of Goths, Huns, and Vandals overran Gaul, Spain, and Italy. The Church, through the energy and piety of her bishops, missionaries, and monks, established social and political order, and saved Europe from lapsing into barbarism.

Pope Leo I became, in the hands of God, an instrument to protect and honor the Church during the decay of the Roman Empire. When Attila, King of the Goths, after laying waste a great part of Italy, was about to attack the City of Rome, Pope Leo went forth as the temporal representative of the people as well as the spiritual and temporal representative of Christ, to meet and check the ruthless invader. By the dignity of his presence, but more especially by the wisdom and power of his words, the Pope touched the heart of Attila, who at once retraced his steps and left Italy. In like manner Leo I saved Rome from Genseric the Vandal.

Conversion of Ireland.

It is not known when Christianity was first introduced into Ireland. Palladius is called the first bishop sent to the Irish, but "it was not to Palladius," says Jocelyn, "but to Patrick, that the Lord vouchsafed the conversion of Ireland." While still a boy, St. Patrick was carried off by Irish pirates from his home either in Brittany or in Scotland. He escaped after some years and went to Gaul to St. Martin of Tours, his uncle. Afterwards he accompanied the great St. Germanus to Britain, on a mission against the Pelagians.

Ever since his captivity, St. Patrick had yearned to preach the faith to the Irish. At last his prayer was heard, and Pope Celestine sent him to preach in Ireland about 432. His efforts were so blessed that in a few years the whole people had become most faithful and fervent Catholics; and so numerous were the holy, learned, and indefatigable missionaries whom he sent abroad that Ireland received the glorious title of "The Island of Saints."

Among the missionaries were St. Columbkille, the Apostle of Scotland; St. Aidan, who brought the faith into Northumberland; St. Columban, who traversed Gaul, Switzerland, and Italy; and St. Gall, the founder of Christianity in Switzerland.

Conversion of the Franks.

The German tribes that inhabited the country lying along the Rhine were known by the name of

Franks. Clovis became king of the Salic Franks in 481. Some of this tribe had been converted during the wars with the Romans; the majority, however, were still pagans. In the year 496 Clovis, who was married to Clotilda, a Christian princess of Burgundy, was hard pressed by the Alemanni in the battle of Tolbiac. He appealed to the God of Clotilda, promising to become a Christian if victory should attend his arms. The Alemanni were defeated, and Clovis, faithful to his promise, received baptism at the hands of St. Remigius on Christmas Day, 496. His example was followed by many thousands of the army, and later by the majority of his subjects.

HERESIES OF THE FIFTH CENTURY

The Heresy of Nestorius.

One hundred years after Arius, Nestorius, Patriarch of Constantinople, attacked the Catholic doctrine concerning the unity of the person of Christ. He taught that there are two persons in Christ, and that the Blessed Virgin is not the Mother of God, but only of Christ's human person. St. Cyril, of Alexandria, defended the glories of Our Lady, but Nestorius held to his error. A general council was called at Ephesus, 431, and the heresy of Nestorius was formally condemned. The joy of the people of Ephesus, when they heard that the title "Mother of God" was acknowledged by the Church, was unbounded.

Heresy of Eutyches.

Eutyches, an aged priest, who lived in a monastery near Constantinople, while opposing Nestorianism, fell into an opposite error and taught that Jesus Christ has only one nature, a mixture of the divine and human. Flavian, Bishop of Constantinople, held a synod, 448, which excommunicated Eutyches and condemned his heresy. Against this error and those who, under the name of Monophysites, maintained and defended it, St. Leo the Great fought with the zeal and ability of an apostle. The heresy was condemned in the year 451 by the General Council at Chalcedon. As several Eastern Emperors continued to favor Eutychianism, the heresy, under different forms, spread rapidly, and was again condemned at the General Council at Constantinople, 553, after which it gradually died out.

Heresy of Pelagius.

Pelagius was a native of Britain, but went to Rome at the end of the fourth century and commenced to teach false doctrines. He denied original sin and the necessity of grace, maintaining that man without the aid of grace can fulfill the commandments of God. When Rome was sacked by the Goths, 410, Pelagius went to Carthage, where St. Augustine soon pointed out the errors of the pernicious doctrine. By deceiving his judges, Pelagius had himself acquitted of the charge of heresy. St. Augustine brought the question before two synods,

which condemned the teaching. The decrees of these synods were sent to Rome, and when the Pope confirmed them, St. Augustine said, "Rome has spoken, the cause is ended." The formal condemnation was at the Council of Ephesus.

SIXTH CENTURY

THE CENTURY OF ST. BENEDICT AND ST. GREGORY THE GREAT

St. Benedict.

St. Benedict, by his monastic rule as well as by his founding of the Benedictine Order, worked undying good for the civilization of Europe and for the development of the Church. With Pope St. Gregory I, he shares the glory of the sixth century.

St. Benedict was born in the year 480. He attended the public schools of Rome, and in early life retired into the solitude of Subiaco, where he lived the life of a hermit. Here he gathered about him a multitude of disciples. Later he went to Monte Casino, where he founded the mother-house of his order, and compiled that renowned rule of monastic life remarkable for its simplicity and its suitableness to the requirements of the Western Church. It is based on the two great principles of prayer and labor.

Bands of fervent religious were sent out from these Benedictine monasteries who, settling among distant people, began the work of conversion and civilization. It was Benedictine monks who cleared the primeval forests of Europe, dug canals, laid out roads, built bridges, and transformed barren solitudes into bloom-

ing gardens. Their monasteries were the beginnings of flourishing settlements, and the nucleus of prosperous cities.

The power for good of the Benedictine Order may be inferred from the fact that at the time of its greatest development it numbered thirty-seven thousand monasteries and colleges; that it has given to the Church thousands of canonized saints and martyrs; that innumerable bishops have been trained in its cloisters; and that it has given twenty-eight popes to the Christian world.

St. Gregory the Great (see Fathers of the Church).

The first monk to be raised to the Chair of St. Peter was Pope Gregory the Great. He was successively a monk, a cardinal, an ambassador, an abbot, and a pope. During his pontificate no kind of need escaped his vigilant care. After fourteen years as pope he died, A.D. 604. He is truly Gregory the Great, not only because of the difficulties he overcame, the lands he conquered for the Church, the power he won for the Holy See, but "for the renown of his virtue, the candor of his innocence, the humble tenderness of his heart."

Fruits of Pope Gregory's Zeal.

Pope St. Gregory labored long and earnestly at the conversion of the pagan nations of Europe, sending missionaries, encouraging the clergy, writing letters and exhortations to bishops and sovereigns. He had

the happiness of seeing the Lombards of Northern Italy, the Spaniards, the Portuguese, and the English enter the true fold.

THE THREE CHAPTERS

The Three Chapters were the works of three bishops in favor of Nestorianism. The Council of Chalcedon which had condemned the Eutychians had not mentioned the Three Chapters. The Eutychians, who were anxious to discredit the Council of Chalcedon, tried to form a party against it, contending that if the Council had erred in leaving these writings uncondemned, it might also have made a mistake in condemning Eutychianism.

At last the Fifth General Council at Constantinople was called. The Three Chapters were examined and condemned, but without any prejudice to the Council of Chalcedon. On the contrary, Pope Vigilius, in confirming the first four general councils, gave special authority to the decrees, published by the Fathers at Chalcedon. This put an end to the contest.

SEVENTH CENTURY

THE CENTURY OF MOHAMMEDANISM

Origin.

As it was in the Eastern Church that heresy and schism had so well succeeded up to the seventh century, it was also in that Church that God, by a just effect of His wrath, permitted the devil to carry out his destructive schemes. Mohammed was the instrument used by Satan to inflict upon religion the deepest wound it had yet received.

Mohammed was born at Mecca, in Arabia, 570. While still young he undertook to manage the affairs of a rich widow, and later he married her. In 609 he announced himself as commissioned by God to do away with paganism, and to reform both Judaism and Christianity. This he pretended to do by blending the three religions into a new creed, which he preached to his relatives and neighbors. They did not believe in him, and finally drove him out of the town. Mohammed fled to Medina in 622, from which date the Mohammedans reckon their chronology. This event is the *Hegira*.

Moral Code.

The doctrines of Mohammedanism are set forth in the Koran, which means the Book above Books. The principal moral duties inculcated are:

1. Prayer. Mohammedans must pray five times a day.
2. Almsgiving. They must give from five to twenty per cent of their income in charity.
3. Fasting. They fast during one month of each year.
4. Pilgrimages. Every Mohammedan whose means and health will permit, must make at least one pilgrimage to the Temple of Mecca.

Caliphates.

Medina, 622-661.

Founded by Mohammed.

Damascus, 661-750.

Founded by Moavia. He supplanted Mohammed's own children and transferred the Caliphate to Syria, selecting Damascus as his capital.

Cordova, 755-1031.

Founded by Abd-er-Rahman. Here he built a magnificent mosque. His rule was wise and able, and conciliatory to the Christians.

Bagdad, 763-1238.

Founded by Abu-Jaafar. He built Bagdad, and made it the seat of his caliphate. For more than four centuries the Abbassides continued at Bagdad.

The Spread of Mohammedanism.

The spiritual and temporal sway of Mohammed was acknowledged throughout Arabia before his death. His successors conquered Syria and Palestine, Persia, and North Africa. From Africa they crossed over into Spain under the name of Moors, and in a single battle overthrew the power of the Goths in that country.

Destruction of the Mohammedan Power in Europe.**1. Battle of Poitiers, or Tours, 732.**

The Moors, or Mohammedans, crossed the Pyrenees and threatened France. They were met by Charles Martel at Poitiers, and for seven days the armies were face to face. The Moors were finally routed in what is often styled one of "the decisive battles of the world."

2. Battle of Lepanto, 1571.

A fleet under Don John of Austria was commissioned by Pope Pius V to stay the advance of the Turks. The site of the conflict was the Gulf of Lepanto. The Christian forces encountered a powerful fleet of 430 Turkish vessels, and after a stubborn fight, which lasted all day, a panic seized the Turks. A fierce storm completed the havoc, and the Turkish power on sea was broken forever. The festival of Our Lady of the Rosary commemo-

rates this triumph, which the voice of Christendom attributes to our Blessed Lady.

3. Siege of Vienna, 1683.

When in the year 1683 the Turks laid siege to Vienna, the Pope and the Emperor called on John Sobieski for help. A rapid march across the plains toward Vienna brought him unexpectedly in sight of the Turks. These made a desperate resistance, but finally fled, leaving the ground strewn with silks and jewelry, splendid tents, and implements of war. Pope Innocent XI thanked Sobieski in the name of Europe for his victory over the Moslems.

4. Battle of Belgrade, 1717.

In 1717 Prince Eugene destroyed the Turkish power on land in the Battle of Belgrade.

Different Names for the Followers of Mohammed.

1. Moslems, Muslims, or Mussulmans; that is, belonging to the sect of Islam—resignation.
2. Arabs, people from the West.
3. Saracens, people from the East.
4. Moors, inhabitants of Morocco.
5. Turks, inhabitants of Turkey.

HERESY OF THE SEVENTH CENTURY

The Heresy of the Monothelites.

The Monothelite heresy was the outgrowth of an attempt to effect a reconciliation between the Catholics

and the Eutychians. According to this heresy, there are two natures in Christ, but only one will, the human will being merged into the divine.

The author of this heresy was Sergius, patriarch of Constantinople. Sergius tried to deceive Pope Honorius I by urging that if all debates on the subject could be stopped, the trouble would cease. Honorius did not suspect Sergius, and replied in words that might easily be misconstrued; and unfortunately they were.

The Emperors took part in this controversy, defending the heresy and persecuting the popes. The miserable contest went on for nearly a hundred years, until Pope Agatho called the Sixth General Council of Constantinople, A.D. 680. This Council condemned the heresy, stating the true doctrine thus: That in Jesus Christ there are two distinct wills and operations, the one Divine, the other Human, never conflicting, but the Human will always subject to the Divine.

EIGHTH CENTURY

THE CENTURY OF ST. BONIFACE

Conversion of the Teutons.

The vast countries lying east of the Rhine and north of the Alps remained pagan long after the south and west of Europe had embraced the true faith. There were tribes who had received Christianity when the Romans were masters, but gradually the Faith lost all hold on them. The attempt at reconverting them made by St. Columban and the Irish monks had produced but little fruit, and up to the close of the seventh century the great mass of the Teutonic people was pagan.

During the eighth century a great missionary made his appearance in the person of St. Boniface. "He was a man of untiring zeal, high intellect, and child-like simplicity; a hero in his faith, in his dependence on Providence, and in his charity; yea, a vessel of election like St. Paul."

St. Boniface was born in England about the year 680. He received the name Winifred at his baptism, and at an early age entered the order of the Benedictines. In 716 he began missionary labors, first in Friesland, afterwards in Thuringia and among the Hessians. Here he cut down the sacred oak tree to

which the inhabitants paid divine honor, and from the timber built a chapel in honor of St. Peter. By this act, paganism among the Hessians fell to rise no more. He also labored in Bavaria, in the Rhine countries, and even in France.

Finding that his life was drawing to its close, Boniface resolved to make a final effort to convert the Frisians. Shortly after his arrival in that country, as a reward of his zeal, he received the crown of martyrdom at Dorkum, on the fifth day of June, 753.

He received from Pope Gregory II the significant name of Boniface, or "*doer of good*," the dignity of Archbishop of Mayence, and was named papal legate for all Germany. His good work was continued by his disciples, to the great blessing of Germany.

Temporal Power of the Popes.

In 330, Constantine the Great left Rome to the popes and built himself a new capital at Constantinople. He also endowed Pope St. Sylvester with property in Rome yielding an income of \$50,000 annually.

In 493, Theodoric endowed the Church, and up to the time of St. Gregory the Great, 570, the land estates of the Church were called Patrimonies—twenty-three in number.

During the eighth century the Lombards threatened Rome, and Pope Stephen called on Pepin the Short, King of the Franks, to come to his aid. Pepin assented to the Pope's wishes, and led an army against

the barbarians. He reconquered the Exarchate of Ravenna with twenty-two towns taken by Luitprand, and compelled the invading sovereign to content himself with Lombardy. Pepin then offered the regained province and towns to the Holy See. This donation, or the Patrimony of St. Peter, as it was called, was the commencement of the Temporal sovereignty of the popes, who were no longer subject to the control of any ruler.

This donation was confirmed by Charlemagne and succeeding emperors.

HERESY OF THE EIGHTH CENTURY

The Heresy of the Iconoclasts.

From the earliest ages of the Church sacred images have been in use, and have been looked on as most useful in assisting Christians in their exercises of devotion. "Images," says St. John Damascene, "are for the unlearned what books are for those who can read; they are to the sight what words are to the ear."

In the seventh century abuses began to creep into the Oriental Church, and this fact furnished a pretext to the Greek Emperor, Leo the Isaurian, in the year 726, to forbid all veneration of images. The conflict lasted nearly one hundred and twenty years, during which time many of the Emperors neglected the welfare of their subjects to meddle in Church affairs,

and by repeated orders, fines, and penalties, endeavored to root out the veneration of images.

The Empresses Irene and Theodora upheld this ancient Christian custom, and the seventh and eighth general councils at Nice and Constantinople defended the veneration of images.

NINTH CENTURY

THE CENTURY OF THE GREEK SCHISM

Charlemagne.

Every branch of the history of Europe meets and blends in the story of Charlemagne. This German Prince, one of the greatest rulers the world has ever known, was the son of Pepin the Short.

The Teutonic nations of Northern Europe had been gradually brought under the power of the Frankish kings. The last of the great tribes to hold out against Carolingian arms were the Saxons, and Charlemagne had many a struggle with them during the first eleven years of his reign. At last they yielded, and became faithful subjects of the empire. At the accession of Charlemagne all these tribes were separate nations. Charlemagne made them one people, though he permitted each country to keep its own laws.

Object of Charlemagne's Conquests.

Conquests were undertaken by Charlemagne mainly with a view to spreading the blessings of Christianity and civilization. The conversion of a nation speedily followed its conquest. The whole of the vast territory which he governed was mapped out into dioceses. Churches were built everywhere, assemblies of clergy,

monks, and learned laymen were held twice a year, to regulate matters of law and order, both spiritual and temporal. The decrees formulated by these assemblies were known as the "Capitularies of Charlemagne."

Charlemagne's Coronation.

At the end of the year 800 Charlemagne went to Rome. While praying after the midnight Mass of Christmas Day, in St. Peter's, he was crowned by Pope Leo III, who placed on his head the imperial diadem and saluted him as Charles the First, Cæsar Augustus, Emperor of the West.

Charlemagne's Attitude to the Church.

Throughout his reign Charlemagne treated the Sovereign Pontiff with unvarying affection, esteem, and submission. He went to Rome four times to aid or consult the Pope, and twice he received the Holy Father in Germany. One of his chief glories was the union he brought about between Church and State.

The grand character of Charlemagne was not without blemish. His early years were marked by some disgraceful acts, but his sincere penitence in later life amply atoned for them. He died in 814, after a reign of forty-eight years.

THE GREEK SCHISM

In the ninth century the Greek Schism severed the faithful of the Greek Empire from the unity of the

Catholic Church. No point of doctrine was attacked, so the dispute ended, not in heresy but in schism; that is, in a revolt against the government of the Church and a breaking away from Catholic unity.

Causes.

1. During the many heresies to which the East gave birth, ill-feeling grew up among the Greeks against the Holy See.
2. Since Constantinople was the chief city of the Empire, the Patriarchs of Constantinople thought that the chief pastor of the Church ought to preside over that city rather than over Rome.
3. When the Western Empire was restored by the coronation of Charlemagne, another cause of animosity was added to those already existing.
4. The real question at issue was, "Who is the lawful Patriarch of Constantinople?"

History of the Schism.

The court of Michael III was the scene of shocking misconduct, the principal leader in iniquity being the young sovereign's uncle, Bardas. The Patriarch of Constantinople, St. Ignatius, excommunicated Bardas, publicly refusing him Holy Communion. Bardas, in revenge, induced the weak Emperor to imprison Ignatius and to name Photius, a clever but wicked layman, in his place. Photius consented to the crime, and received Orders, contrary to canon law.

Both parties appealed to Pope Nicholas I. He upheld St. Ignatius and condemned Photius. The latter rebelled and the schism began. Photius had the boldness to condemn the Roman Church as having departed from the faith and discipline of the Fathers. Michael III died, and was succeeded by the Emperor Basil, who, from political motives, turned out Photius and brought back Ignatius. A general council was called to settle the dispute, and in its sessions at Constantinople decided:

1. That Ignatius was lawful Patriarch.
2. Photius was to be deprived of his See.
3. Constantinople was recognized as second in rank after Rome.

Jealousy of the Holy See and the Latin Church continued even after the death of Photius and Ignatius, and in 1043, when the ambitious Michael Cerularius was raised to the Patriarchate of Constantinople, he revived the old charges against Rome and renewed the schism. Pope Leo IX excommunicated the Patriarch, and the separation between the Eastern Church and the Western was complete.

In the year 1439 the Greek bishops submitted to the Council of Florence and were received into the Church. A few years later the schism was renewed, and God gave the Greeks into the hands of the Turks and made the Greek Church a slave to the Turkish Sultan.

The Greek Church is at present stagnant and barren; like a cut-off branch, it lies withering, while the parent tree grows and spreads over the world.

CONVERSION OF THE NORTHERN NATIONS

Nothing contributed to the establishment of peace and order in Europe more than the conversion of the Nations of Norway, Sweden, and Denmark. God chose as His Apostle to these people the holy monk Ansgar, afterwards Archbishop of Hamburg-Bremen. He was indefatigable in his labor to establish the Church throughout all the countries over which his authority extended.

The Greek monks, Methodius and Cyrillus, converted the Slavonic races about the year 870. These Apostles of the Slavs were brothers, who labored as missionaries in Moravia. Despite their success, they were distrusted by the Germans first because they had come from Constantinople where schism was rife, and secondly because they held the Church services in the Slavonic language.

Pope Adrian II, convinced of their orthodoxy, commended their missionary zeal, sanctioned the Slavonic Liturgy, and consecrated Cyrillus and Methodius bishops.

TENTH CENTURY

THE CENTURY OF THE SERVITUDE OF THE POPES

The period between 888 and 1046 is the darkest in the history of the Papacy. It was a period of enslavement, when the Church had little or no freedom in the selection of her rulers, but was forced to accept the nominees of the different factions that happened for the time to hold sway in Rome. The natural result of such a state of things was that some of the popes thus appointed were unworthy of their exalted office, and that others, personally good, were prevented from exercising influence over the Church.

Causes that Led to the Enslavement of the Papacy.

1. Power of the nobles.
2. Rivalry between different factions.
3. Civil wars.

Notwithstanding the deplorable condition of the Holy See during this period, the number of unworthy popes was far less than we would naturally expect; there are but three of whose depravity no doubt exists.

The Order of Cluny.

In the year 911 a Benedictine monastery was founded at Cluny which was destined to play an important part in the revival of monasticism and the

spread of civilization through Europe during the tenth, eleventh, and twelfth centuries. The monastery became a center of religious fervor.

Most of the abbeys of France, Italy, and Spain submitted themselves to the abbots of Cluny, of whom the first six were raised to the altar as canonized saints.

CONVERSIONS OF THE TENTH CENTURY

Hungary was brought under the sway of the Church by the monk Hierotheus, who became its first bishop in 950. Two holy bishops, Pilgrim of Passau and Adelbert of Prague, together with the King St. Stephen, completed the conversion of this warlike nation in the year 1000.

At this same period Iceland was also evangelized by missionaries from Scandinavia. From Iceland, Greenland was settled and converted.

The conversion of Iceland was brought about after long and laborious efforts and the careful instruction of the people. In 1056 an episcopal see was erected at Skalholt. During the sixteenth century, Lutheranism was introduced into Iceland. At present the Catholic community is small, although missionary labors were resumed in 1895.

There are two periods of religious history in Greenland, namely, the Catholic from 1000 to 1450, and the Protestant period since 1721, but all missionary activity has ceased since 1900.

ELEVENTH CENTURY

THE CENTURY OF POPE GREGORY VII

With the Pontificate of Gregory VII a new era opens in the Church. An era of freedom and independence succeeds one of enslavement; an era of reformatory zeal succeeds one of moral and religious decay. Gregory VII is "one of the few men who have made and molded the history of their own and subsequent times."

Pope Gregory VII, better known in general history as Hildebrand, was the son of a Tuscan craftsman. He passed his youth in the shelter of the cloister, and completed his studies at the famous monastery of Cluny, where the Abbot Odilo foretold that he "should one day become great in the sight of the Lord." From Cluny he passed to the court of Henry III, of Germany, where his preaching impressed everyone by its apostolic vehemence. In 1044 he went to Rome to assist Pope Gregory VI. After the death of the latter he returned to Cluny with the intention of spending the remainder of his life in that holy solitude, but as Pope Leo IX passed to Rome, on his way to take possession of the Holy See, he called at Cluny and requested Hildebrand to accompany him to Rome.

Created a cardinal-deacon by Leo IX, and appointed administrator of the Patrimony of St. Peter, Hildebrand at once gave evidence of that extraordinary faculty for administration which later characterized his government of the Church.

For twenty-five years Hildebrand was the counselor of the six popes who followed one another in rapid succession. At the funeral of Alexander II, in 1073, the people and clergy with a sudden outcry declared, "Let Hildebrand be Pope." All remonstrances were vain, Hildebrand's protestations were futile, and he ascended the papal throne with the title of Gregory VII.

Difficulties of Gregory's Pontificate.

1. Nomination of Unworthy Pastors.

The Feudal System left the Church at the mercy of sovereigns and nobles; as a result, unworthy persons were nominated to sees, abbeys, and other benefices.

2. Vices of the Clergy.

These lay nominees were often men of scandalous lives, who purchased their benefices with heavy bribes.

3. Investiture by Laymen.

This was an abuse arising from feudal customs by which sovereigns took to themselves the right of giving the ring and crozier to their nominees.

The Struggle between the Papacy and the Empire.

In 1074 Gregory forbade all ecclesiastical investiture by laymen.

The opposition to this decree was headed by Henry IV, of Germany. Gregory VII called Henry to Rome. The Emperor not only refused to obey, but convened an assembly of bishops and abbots at Worms and pretended to depose the Pope. Such a crime deserved excommunication, and the sentence was pronounced. Never was the authority of the Holy See more completely vindicated than when, on the publication of the sentence, Henry was immediately deserted by all his followers with the exception of his wife and a few attendants. A Diet of the German nobles met and declared, that unless Henry became reconciled with the Church within a year, he should forfeit the crown. They begged the Pope to preside at the coming Diet of Augsburg. Henry, fearing that the decision of the Diet would be adverse to him, determined to seek reconciliation with the Church before the electors met.

Setting out for Rome, Henry met the Pope at the Castle of Canossa, and after a penance of three days the Emperor was released from the censure of excommunication. Faithless to his promises to the Pope, Henry was deposed by his nobles, and Rudolph of Swabia was chosen Emperor. Civil war ensued, which continued to distract Germany until the death of Rudolph decided the struggle in Henry's favor. Henry's misgovernment drew on him a second sentence of excommunication, to which he retaliated by setting up

an antipope, Clement III, in Germany. Crossing the Alps with his antipope, Henry besieged Gregory in Rome. The siege lasted for three years, after which the Germans were put to flight by the approach of Robert Guiscard. Gregory withdrew to Salerno and died, uttering these words: "I have loved justice and hated iniquity, therefore I die in exile." Twelve years after, Henry IV died in exile at Liege, unreconciled to the Church.

The question of Investiture was settled in the Concordat of Worms by this compromise: Investiture given to the Pope and homage for land given to the Emperor.

HERESY OF THE ELEVENTH CENTURY

Heresy of Berengarius.

The first Christian who can be said with any certainty to have denied the doctrine of the Real Presence was Berengarius. As teacher in the ecclesiastical school of Tours, this heresiarch publicly maintained that Our Lord is present only in figure in the Holy Eucharist; that the Sacrament produces its effects only in virtue of the faith of the receiver, and not from the real and true presence of our Lord Jesus Christ.

In 1078 Berengarius abjured his errors, and, retiring to an island monastery in the Loire, he spent the ten remaining years of his life in penitence. He is the only heresiarch who returned to the allegiance of the Church.

Truce of God.

One of the greatest benefits conferred on Europe was the Truce of God, that wonderful institution which put an end to the continuous strife between the feudal nobles.

Provisions of the Truce.

1. Not to fight in private quarrels during Lent and Advent, on any festival, from Wednesday night until Monday morning of every week.
2. Not to attack unarmed persons.
3. Not to violate the sanctuary—churches, burial grounds, and monasteries.

Though Chivalry did not attain its full development till the twelfth and succeeding centuries, its origin can be traced back to the beneficial influence of the Truce of God.





TWELFTH CENTURY

THE CENTURY OF THE CRUSADES

The Crusades were military expeditions undertaken for the deliverance of the Holy Land from Mohammedan oppression. The name is derived from the Cross which the warriors wore on their breast.

First Crusade (Knights' Crusade), 1097-1099.

Preached by Peter the Hermit.

Led by Godfrey de Bouillon.

Result: Jerusalem taken.

Peter the Hermit having gone on a pilgrimage to the Holy Land, in 1093, witnessed the sufferings of his fellow-Christians in the East, and on his return to Europe described what he had seen to Urban II. The Pope commissioned him to preach a Crusade.

The First Crusade started early in the year 1097, to the number of about 600,000 fighting men, under the lead of Godfrey de Bouillon, Duke of Lorraine. The army came in view of the Holy Land on June 6, 1099, and, after an obstinate siege of forty days, Jerusalem was taken on Friday, July 15, at 3 o'clock in the afternoon.

Second Crusade (St. Bernard's Crusade), 1147-1149.

Preached by St. Bernard.

Led by Emperor Conrad III, of Germany, and King Louis VII, of France.

Result: A failure.

The conquest of Edessa by the Mohammedans in 1144 gave rise to the second crusade. At the command of Pope Eugene III, this Crusade was preached by St. Bernard. It was a complete failure, owing partly to the treachery of the Greeks and partly to the dissensions among the leaders.

Third Crusade (Kings' Crusade), 1189-1192.

Preached by William of Tyre.

Led by Frederick Barbarossa, Philip Augustus, and Richard the Lion-hearted.

Result: Turkish advance stayed and the cities of Ascalon and Acre taken.

The taking of Jerusalem in 1187 by Saladin, a Kurdish chief, was the cause of the Third Crusade. Frederick Barbarossa started first by an overland route and took the city of Iconium, thus opening the way for the other armies. He was drowned while crossing the Cydnus.

Richard and Philip continued the Crusade against Saladin. Philip soon returned to France, but Richard signed a truce with Saladin, who agreed that Christians should have free access to the Holy Places. For a time at least the advance of Mohammedan conquests in the direction of Europe was arrested.

Fourth Crusade (Pseudo Crusade), 1202-1204.

Preached by Fulk, of Neuilly.

Led by Baldwin, of Flanders.

Result: Latin Empire of Constantinople founded.

Pope Innocent commissioned Fulk, pastor of Neuilly, to preach this Crusade in France. Led by Baldwin of Flanders, the Crusaders set out for the East early in the year 1202. Profiting by the disorders in Constantinople, they seized this city and set up a Latin Empire, with Baldwin of Flanders as Emperor. The Empire lasted fifty-seven years. The Crusaders did nothing for the Christians in the East.

Fifth Crusade (Hungarian Crusade), 1218-1220.

Preached by Pope Innocent III.

Led by Andrew II, of Hungary.

Result: A failure.

Innocent III appealed for a new Crusade. Frederick II, Emperor of Germany, promised to lead it, but broke his promise. Andrew II, King of Hungary, then took command, but, foiled in his first attempt, he returned disheartened to Europe. John of Brienne then took his place, entered Egypt, and captured Damietta. As the only means of securing a peaceable retreat for the Crusaders who were shut in by the rising of the Nile, Damietta had to be restored to the Saracens.

Sixth Crusade (German Crusade), 1228-1230.

Preached by Pope Honorius III.

Led by Frederick II.

Result: Jerusalem, Bethlehem, Nazareth, Tyre, and Sidon surrendered to Frederick on conditions which scandalized the Christian world.

During ten years Honorius vainly urged Frederick II, of Germany, to lead the Crusade, but it was only after he had been excommunicated that Frederick started for the Holy Land. It was said that he bribed the Sultan to a shameful peace, and Jerusalem, Bethlehem, Nazareth, Tyre, and Sidon surrendered to Frederick on condition that the Mohammedans should have liberty of worship there. The Holy City to this day remains in the hands of the Mohammedans.

Seventh and Eighth Crusades (Crusades of St. Louis), 1248-1250 and 1270-1274.

Preached by Popes Innocent IV and Clement IV.

Led by St. Louis, of France, and Charles, of Anjou.

Result: Damietta taken by St. Louis in the Seventh. Pestilence broke out in the Eighth.

Death of St. Louis.

Pope Innocent preached a new Crusade, and Louis IX. of France was the only king to respond. After four years of preparation he set out and took Damietta. A prolonged delay here relaxed discipline, and an epidemic attacked the troops. Owing to the rashness of the Count of Artois, brother of the King, St. Louis was defeated and taken prisoner at Mansurah. On the surrender of Damietta and the payment of a large ransom, St. Louis was released.

The death of his mother, in 1254, obliged him to return to France.

Hearing that Antioch had been taken by the Sultan of Egypt, in 1268, St. Louis resolved to make a final effort for the redemption of the Holy Land. He set out at the head of 60,000 men, but adverse winds directed his course toward Tunis. He had scarcely landed when a plague broke out among the soldiers, and its noblest victim was the King of France himself.

Children's Crusade, 1212.

In the year 1212 thousands of children formed an army, and went singing and praying through Europe for the deliverance of the Holy Land. They perished on the route or fell into the hands of the Saracens.

Results of the Crusades:

1. A great revival of religious fervor.
2. Elevation of the standard of Christian Knighthood.
3. Advancement of knowledge, science, and art.
4. Development of commerce and navigation.
5. Improvement of the lower and middle classes; increase of the spirit of liberty and public charity.
6. Advance of Turks on Europe stayed.

MILITARY ORDERS

Knights Hospitallers, 1099.

The earliest religious order to combine military with monastic duties was that of the Hospitallers

of St. John of Jerusalem. This institution dates back to 1048, when some merchants of Amalfi built a hospital for pilgrims in honor of St. John the Baptist. Many of the Crusaders entered among the Hospitallers, and gave the Order a military character. The religious were grouped into three ranks: Chaplains, Knights, and Brothers Servants-at-Arms. All served the sick and the poor in hospitals, and wonderful tales are told of their heroic charities.

When Jerusalem was evacuated they settled at Acre, where they remained for a hundred years, until the Seljukian Turks besieged that city. Only a boatful of the knights escaped and took refuge in Cyprus. Later the knights succeeded in gaining possession of the Island of Rhodes, where they ruled over a prosperous people for two hundred years. In 1523 the Turks forced the knights to capitulate, and they retired to Malta. Their record is one of unstained honor.

Knights Templars, 1118.

The Knights Templars, founded in Jerusalem, were so called because their first dwelling stood on the site of Solomon's Temple. The Templars were governed by a grand master, and were exempt from episcopal control, being subject to the Pope alone. Their life was austere, their devotion to the sick tender and generous, but their valor was their grandest feature. They kept up their reputation as long as fighting was

needed, but when the Crusades were over their distinctive work was finished, and their end was very sad.

Suppression of the Order.

1. Their privileges, enormous riches, assumption of unequalled prowess, awakened jealousy.
2. The charges brought against the Templars were apostasy, profligacy, and impiety.
3. Their immense possessions excited the cupidity of Philip IV, of France. His hostility to the Templars was public, and he ordered their arrest.
4. To protect the Order, Pope Clement V suspended the power of the French inquisitors and appointed his own. Under torture, the Grand Masters de Molay and de Charney acknowledged, retracted, then acknowledged again, then retracted, the accusation.
5. Philip IV interfered and without awaiting for sentence had the two Grand Masters and fifty-four other knights burned to death.
6. In 1312, at the Council of Vienna, Pope Clement V suppressed the Order of the Knights Templars as a matter of prudence.

Teutonic Knights, 1143.

The Order of Teutonic Knights was founded by merchants from Lubeck and Bremen. It was never as numerous as the other orders, and was at first confined to Acre, but later withdrew to Germany, where the members carried on a warfare against the

pagan Russians and Poles. Thus they acquired large possessions and founded the Duchy of Prussia. The Order lost its territory when the last Grand Master, Albert of Brandenburg, became a Protestant, secularized its possessions, and made them hereditary in his family.

St. Thomas à Becket.

One of the bravest defenders of Church liberties against lay investitures was St. Thomas à Becket. Henry II, King of England, had promoted this gentle and cultured man to the dignity of lord chancellor in the hope of making him a tool for the furtherance of his designs. When, in 1164, Henry II promulgated the Constitutions of Clarendon, St. Thomas opposed him and fell a victim to the King's wrath. The Saint had been exiled, and on his return excommunicated some of the bishops who had violated ecclesiastical laws in obedience to Henry's command. "Will no one rid me of this turbulent priest?" said Henry II, when told of the excommunication. The words were caught up by a few of his knights; four of them immediately set out for Canterbury, found the archbishop assisting at Vespers, and murdered him at the foot of the altar, December 29, 1170.

Constitutions of Clarendon.

Sixteen propositions, falsely represented as customs, were presented by Henry II. at Clarendon, in 1164. The propositions may be reduced to the following:

1. Revenues of the vacant sees to be held by the king, and bishops appointed by him.
2. Clergy to be tried by secular judges in secular courts.
3. No officer of the court to be excommunicated without the permission of the king.
4. No archbishop or bishop to go outside the realm without the permission of the king. This was to prevent appeals to the Pope.

RELIGIOUS ORDERS OF THE TWELFTH CENTURY

Cistercians.

The Cistercians were founded by St. Robert, of Molesme, who began a reform in a monastery of Citeaux. The greatest glory of this Order is St. Bernard. He entered in 1113, at a time when the abbey was reduced to great distress. St. Bernard was accompanied by thirty young men of his family, four of his own brothers among the number. Two years later he was sent to found the monastery of Clairvaux. The fame of his disciples and his own preaching brought immense numbers to the cloister.

Pope Eugene III, formerly a monk of Clairvaux, commissioned St. Bernard to preach the Second Crusade. The undertaking was a failure, and St. Bernard was attacked as having been the cause of the loss of so many lives. He justified himself by pointing out

that the conduct of the crusaders had drawn down on them the anger of God.

St. Bernard is classed among the greatest of mystical theologians. His hymns overflow with heartfelt devotion. *Jesu Dulcis Memoria* is the best known. He is ranked among the Fathers of the Church. The Reformation swept the Order of the Cistercians from Europe.

Carthusians.

Rivaling the Cistercians in fervor were the Carthusians, founded in 1086 by St. Bruno, of Cologne, in the desolate valley of La Chartreuse. These hermits lived more like angels than men, spending their time in work and prayer. They practised the strictest poverty.

St. Bruno had the happiness to see his new order spread over all Europe. When he felt his last end approaching, he called his disciples around him and made a profession of faith against Berengarius.

The spirit of the holy founder was kept up by his followers, and the Order of the Carthusians has never required reform.

COUNCILS OF THE TWELFTH CENTURY

Ninth General Council.

The First Lateran Council, in the year 1123, declared the independence of the Church from the civil power of the emperor.

Tenth General Council.

The Second Lateran Council, in the year 1139, rejected and condemned the doctrines of Arnold of Brescia.

Eleventh General Council.

The Third Lateran Council, in the year 1179, condemned the errors of the Albigenses and the Waldenses and issued many decrees for the reformation of morals. This reformation was taken up still more vigorously by the great Pope Innocent III, whose accession to the Papal throne was the closing event of the twelfth century.

THIRTEENTH CENTURY

THE CENTURY OF ST. FRANCIS AND ST. DOMINIC

RELIGIOUS ORDERS OF THE THIRTEENTH CENTURY

The Franciscans, or Grey Friars (Friars Minor).

The Franciscan Friars, founded between the years 1204 and 1226 by St. Francis of Assisi, were the "providence of the poor." Their characteristic traits were Christian humility and self-sacrifice.

St. Francis was born at Assisi in 1182. In his youth he was a gay spendthrift, but a dangerous sickness made him take the resolution of renouncing the world and of devoting himself to God. This resolution was displeasing to his father, who in consequence disinherited him. Francis took refuge in a half-ruined church called "Our Lady of the Angels," which was given to him by a Benedictine abbot. This church he restored by means of alms, calling it Portiuncula (Little Legacy); here he built his first convent. Two years before his death, in 1226, St. Francis received the Stigmata, or the imprint of the Five Wounds.

The Franciscan rule was approved by Pope Honorius in 1223, and at the death of the founder the order counted its members by thousands.

The spiritual sons of St. Francis distinguished themselves by their learning and piety.

Among these are :

St. Anthony, the wonder-worker of Padua.

Alexander of Hales, Irrefutable Doctor.

St. Bonaventure, Seraphic Doctor.

John Duns Scotus, Subtle Doctor.

Roger Bacon, Wonderful Doctor.

The Dominicans, or Black Friars (Friars Preachers).

The Dominicans were founded to keep alive the light of divine faith amid the darkness of error in the Middle Ages. St. Dominic, the instrument the Lord made use of to spread the gospel, was born in Old Castile, about the year 1170. His ardent piety and penetrating intellect made him renowned from his university days. Having received Holy Orders, Dominic was sent by Pope Innocent III to labor against the Albigensian heretics. Worthy and zealous men soon joined him, and the results of their preaching were marvelous. The devotion of the Holy Rosary, which St. Dominic always combined with his sermons, imparted efficacy to his words, and thus was established the Order of Preachers called after their founder Dominicans. St. Dominic founded sixty-five convents, grouped into eight provinces. He died August 4, 1221.

The Dominican rule was approved by Pope Honorius simultaneously with the approval of the Franciscan Order.

To the Dominicans the Church is indebted for:

St. Thomas of Aquin, the Angelic Doctor.

Durandus, the Most Resolute Doctor.

Albert the Great.

St. Thomas and St. Bonaventure.

St. Thomas, the chief ornament of the Dominican Order, became the wonder of his age. During his school days the saint concealed his learning so well that his fellow students called him "the ox." He composed a great number of works, in which the deepest learning is combined with the tenderest piety. His most learned work is the *Summa*; his most devotional work is the Office of the Blessed Sacrament, which he wrote for the newly instituted feast of Corpus Christi. St. Thomas died in 1274, on his way to the Council of Lyons.

St. Bonaventure did no less honor to the Order of St. Francis than St. Thomas to that of St. Dominic. Having been cured of a sickness by the prayers of St. Francis, he entered his order, and shortly after the death of the holy founder was chosen General. Pope Gregory X raised him to the dignity of Cardinal. St. Bonaventure died shortly after at the Council of Lyons, 1274. The deep, practical piety that characterizes all his writings has secured for him the title of the Seraphic Doctor.

Pope Innocent III, 1198-1216.

In the pontificate of Innocent III was secured the independence of the Holy See which his predecessors

had striven so long to attain, and never has a pontiff held more absolute mastery over sovereigns of Europe than Innocent III.

His Influence.

1. He arbitrated between the two claimants for the imperial throne on the death of Henry VI of Germany.
2. It was at his instigation that Richard of England was set free from the captivity into which he had been trapped on his way home from the crusade.
3. He obliged King John of England to accept Langton as Archbishop of Canterbury.
4. He excommunicated Philip Augustus of France, and forced him to take back his lawful wife.
5. He restrained the encroachments on the rights of the Church practised by the Kings of Portugal, Norway, Sweden, and Poland. The only unsuccessful enterprises undertaken by Innocent III were the attempt to win back Russia to the unity of the faith, and the Fourth Crusade.

In 1215, Innocent III convoked the twelfth General Council. After a pontificate of eighteen years this great Pope died in 1216. All historians acknowledge his genius, his learning, and his masterful character, but Protestants attribute to unbounded ambition his intrepid action with regard to European sovereigns.

THE FOUNDING OF THE UNIVERSITIES

When men ceased to look upon war as the business of life, there arose a craving for intellectual culture. The Crusades were largely instrumental in bringing about this result, as the rough Western warrior, when brought into relationship with the Eastern enemy, often found himself inferior in learning and accomplishments.

All through the history of the church every monastery had its school, every bishop his seminary. In the eleventh and twelfth centuries these seminaries had an immense development. As the number of the pupils in the monastic schools increased, they overflowed into the town, and when the Pope, or an Emperor, or a King granted a charter, the school became a university and a regular course of lectures was given.

Principal Universities.

The principal universities were: Paris, Bologna, Oxford, Salamanca, Lisbon, and Rome.

HERESIES OF THE TWELFTH AND THIRTEENTH CENTURIES

Petrobrusians.

The Petrobrusians were the followers of Peter, of Bruys, a silenced priest. He rejected infant baptism; he condemned churches as unnecessary; he denied the

doctrine of the Real Presence, and maintained that no respect should be paid to the Cross.

The author of this heresy was thrown by a mob of infuriated Catholics into a fire which he had himself kindled for the purpose of destroying crosses and other pious images.

Arnoldians.

The author of this heresy was Arnold, of Brescia, who taught that salvation was impossible for any cleric holding property; and, therefore, advocated a complete separation between the spiritual and temporal powers. He was condemned at the Second Council of Lateran and sent into exile across the Alps. He returned to Italy in 1145. He was at length arrested and hanged, after which his body was burned, and the ashes cast into the Tiber.

Waldenses.

The founder of the Waldenses is said to have been Peter Waldo, a wealthy merchant of Lyons. His disciples were known as "the poor men of Lyons." They denied the authority of the Holy See, and taught that the Church was an invisible society, that laymen had the right to administer the Sacrament of Penance, and consecrate the Eucharist in case of necessity; they rejected the doctrine of Purgatory, and the veneration of the saints.

These heretics took refuge from persecution in Bohemia and Piedmont. In Bohemia they merged in-

to the Hussites, and in Piedmont they are to be found as a distinct sect to the present day.

Albigenses.

The Albigenses or Cathari were a mixture of the Manichæans and the Gnostics, who sprang into existence in Southern France and Spain at the beginning of the thirteenth century. They denied the Incarnation and Redemption, and taught that the world had been created by an evil spirit, and held doctrines destructive of marriage and of order in Church and State.

St. Dominic preached against this heresy with great effect. Raymond VI, Count of Toulouse, who favored the heresy, was excommunicated by the legate of the Holy See. The latter was assassinated by one of the count's followers. Pope Innocent III ordered a crusade against them, and the chief cities of the Albigenses easily fell to the crusaders. Simon de Montfort was the hero of this crusade, and the Council of Lateran conferred the county of Toulouse on him.

The son of Raymond VI became reconciled to the Church and the heresy died out soon after.

COUNCILS OF THE THIRTEENTH CENTURY

Twelfth General Council.

The Fourth Lateran Council in the year 1215 made an effort to reunite the Greek Church with the Latin Church. The true Catholic doctrine regarding the

Real Presence was firmly established and the term "transubstantiation" was adopted.

Thirteenth General Council.

The First Council of Lyons in the year 1245 exhorted all Christendom to take up arms and to defend themselves against the incursions of the Saracens.

Fourteenth General Council.

The Second Council of Lyons in the year 1274 renewed and confirmed the doctrine of the Procession of the Holy Ghost from the Father and the Son. The union of the Greek and Latin Churches was established. This union was not permanent.

Pope Boniface VIII.

The struggle between the temporal powers of Europe and the Papacy began in the Pontificate of Boniface VIII, 1294-1303.

Boniface was the first pope to proclaim a jubilee. He defended the rights of the Church with dignity in accordance with the principles accepted since the time of Pope Gregory VII. To prevent a war between France and England, Boniface threatened to excommunicate the kings of these two countries, and Philip the Fair denied the pope's right to dictate in such matters.

In 1301, Pope Boniface wished to organize a crusade, and sent a special envoy to the King of France. This envoy was imprisoned and the Pope demanded

his release and at the same time convoked a council of the French clergy to consider certain complaints against Philip the Fair. To defend himself Philip laid before the council many charges against Boniface. In 1303 Philip demanded the deposition and seizure of Boniface. Pope Boniface fled to Anagni, where he was made a prisoner, and was loaded with insults; but two days later the inhabitants took up arms, drove off the traitors, and restored the Pope to liberty. One month later Pope Boniface died at Rome.

The Glory of the Thirteenth Century.

The thirteenth century is one of the most glorious periods of church history. The piety of the religious orders, the learning spread by the universities, and the masterpieces of painters, sculptors, and poets make this century a golden age in the story of the world's progress.

FOURTEENTH CENTURY

THE CENTURY OF THE POPES AT AVIGNON AND THE SCHISM OF THE WEST

In passing from the story of the eleventh, twelfth, and thirteenth centuries to that of the fourteenth and fifteenth, the transition is sharp from glory to decay.

Causes of Decline.

1. The immense growth of the power and wealth of European nations, and the attendant luxury of living.
2. The disrepute into which the Papacy fell in consequence of the disputes about succession.
3. The spread of erroneous opinions on faith and morals.

The Popes at Avignon.

The event which led up to the Schism of the West was the removal of the Papal residence from Rome to Avignon, a city on the Rhone held by the king of Naples.

When, in 1305, Bertrand de Got, Archbishop of Bordeaux, became Clement V by the influence of Philip the Fair, he was induced by that monarch to remain in France. Six popes in succession, French-

men by birth, followed his example, and as the majority of the Cardinals were natives of France, French influence prevailed in the Papal court. This sojourn of the Popes at Avignon lasted for seventy years, and was called by the Italians the Babylonian exile.

The six Popes who lived at Avignon were:

1. Clement V. Suppressed the Knights Templars.
2. John XXII. Published a crusade against the Ghibellines
3. Benedict XII. Built the famous palace of the Popes.
4. Clement VI. Purchased Avignon from the Queen of Naples.
5. Innocent VI. Opposed the heresy of Wickliffe.
6. Blessed Urban V. Endeavored to reform the clergy.

Pope Gregory XI returned to Rome in answer to the demand of the Romans, the desire of the Christian world, and especially to the pleadings of St. Catherine of Sienna.

When Gregory XI died, the College of Cardinals numbered only twenty-three; seven were at Avignon, and of the sixteen who formed the conclave at Rome, eleven were Frenchmen. The inhabitants of Rome, fearing lest a French Pope might return to Avignon, clamored for a Roman, or at least an Italian Pope. The Archbishop of Bari was elected, and assumed the name of Urban VI. Dissatisfied with his rule and claiming that the election had been forced, the French

cardinals seceded and chose an anti-pope, Clement VII, who fled to Avignon.

Schism of the West.

France became the chief support of Clement VII, who gradually won the obedience of the Paris University, Spain, Scotland, Savoy, Naples, and Cyprus.

England, Brittany, and Portugal, the greater part of Italy, Germany, Hungary, Poland, Flanders, Sweden, Norway, and the Catholic Orient remained true to Urban VI.

Urban VI died in 1389, and the fourteen cardinals who had adhered to him elected his successor, Boniface IX. At the death of the latter the legitimate Roman line was continued by Innocent VII and Gregory XII. After the schism had lasted thirty years, during which time two anti-popes had been chosen by the cardinals at Avignon, several cardinals convened a synod at Pisa to end the schism. They declared the elections both in Rome and in Avignon null and void, and named Alexander V as pope. Three popes now claimed the recognition of the Christian world.

At the solicitation of the Emperor Sigismund, John XXIII, the successor of Alexander V, called a general council at Constance, 1414. It was decided to demand the abdication of all three popes. Pope Gregory freely resigned, John XXIII and Benedict XIII were deposed. Cardinal Otto Colonna was then elected, with the title of Martin V.

The schism lowered the prestige of papal author-

ity, destroyed the fervor of the faithful, and finally contributed more than anything else to the great apostasy of the sixteenth century.

HERESIES OF THE FOURTEENTH CENTURY

Heresy of Wickliffe and Huss.

Coincident with the Western Schism there arose in England and Bohemia a dangerous heretical movement. In his early career, John Wickliffe, a scholar of Oxford, had lost a suit against the Archbishop of Canterbury. This disappointment and the failure to obtain the bishopric of Winchester turned him into a bitter enemy of the Church. He denied Transubstantiation, the primacy of St. Peter, oral tradition, and other dogmas. His doctrine gave rise to the sect of Lollards.

When Anne of Bohemia became the queen of Richard II, of England, John Huss accompanied her train to London as chaplain, where he heard John Wickliffe preach and imbibed his false doctrines. As he was a professor in the University of Prague, he had every opportunity of teaching others the new tenets.

In 1414 the Council of Constance formally condemned John Huss, and handed him over to the civil authority. According to the law of the empire, he was burned as a heretic. The next year Jerome of Prague met the same fate. He was an Oxford scholar and an admirer of Wickliffe, whose writings he brought to John Huss in Bohemia.

The doctrines of Wickliffe and Huss were later adopted by the followers of Luther. The insurrections of Watt Tyler in England and the bloody Hussite wars in Bohemia were but the attempts to reduce these doctrines to social facts.

COUNCIL OF THE FOURTEENTH CENTURY

Fifteenth General Council.

The Council of Vienne in the year 1312 suppressed the order of the Knights Templars, condemned errors against faith, and enacted disciplinary canons for the better government of the Church.

FIFTEENTH CENTURY

THE CENTURY OF GENUINE REFORMATION

The great Schism of the West was ended, but the evils which it had wrought in the Church were still present. The Papacy, which had suffered most, preserved its faith intact; it enforced the reformatory statutes of the Councils of Constance and Basle; it sent legates throughout Europe to reform and elevate monastic life; it labored earnestly to bring about the reunion of the schismatic Greeks; it alone of all the European powers strove to defend Christendom against the military genius of Mohammedanism.

The crowning manifestation of the true spiritual life in this age was the holiness of the saints raised up by God in His Church.

St. John Nepomucen, martyr to the Seal of the Confessional.

St. Catherine of Sienna, helped in the reform of the Papal Court.

St. Elizabeth, Queen of Portugal.

St. Catherine of Sweden.

St. Vincent Ferrer.

St. John Capistran.

St. Casimir, Prince of Poland.

St. Rita of Cassia.

St. Frances of Paula.

Savonarola.

Foremost among the men who undertook to bring back the practice of the laws of the Church was Jerome Savonarola. He was a Dominican Friar who, in 1489, was appointed Lenten preacher at St. Mark's, in Florence. His words, full of passionate earnestness, found an echo in the hearts of his hearers. He denounced the wickedness of the Florentines and spared none, however high their station. The face of the city was changed. Many reforms were commenced, and though Savonarola took no part in the council of state, it was he who led the whole movement. Those who would not join the converted Florentines in their new way of living became violent enemies of the man who had wrought the change, and they accused him to Pope Alexander VI.

The Dominican was called to Rome to answer for himself. A letter is extant in which he laid before the Pope his inability to leave Florence. Then he was forbidden to preach. For a time he obeyed, but at last, sheltering himself behind the statement that the Pope had been wrongly informed, recommenced his sermons. This is the fault which blots an otherwise fair memory, and which brought on him the sentence of excommunication.

In 1498 Savonarola was accused of heresy, and when challenged to an ordeal of fire by a Franciscan, would not consent. The tide of popular feeling turned against him. Fierce mobs raged around his convent at St. Mark's. Savonarola was carried off and im-

prisoned. At the trial which followed he made some statement that was construed into guilt. As he afterwards corrected this, he was condemned, as a relapsed heretic, to be strangled. He died in complete submission to the Holy See. In later years his memory was cleared from the charge of heresy.

The Inquisition.

At the Fourth Council of Lateran, 1215, Pope Innocent III condemned the Albigenses and established the Inquisition. This was an ecclesiastical tribunal by which persons accused of heresy were tried, and, if penitent, reconciled to the Church; if obstinate, handed over to the secular power. This Roman Inquisition still exists, but has never shed a drop of blood.

The Spanish Inquisition, established by Ferdinand and Isabella and authorized by Pope Sixtus IV in 1478, was a secular institution. Its purpose was to protect the kingdom of Spain against Moors and Jews who had remained in the country and, pretending to be converts, conspired with the African Moors for the overthrow of Christian Spain. The severities practiced by this tribunal were such that Rome frequently interfered. The Spanish Inquisition was abolished in 1813.

SIXTEENTH CENTURY

THE CENTURY OF PROTESTANT REVOLT

The opening decades of the sixteenth century witnessed a revolt which, ere the century was little more than half over, had torn all the Teutonic nations from the unity of the Church, and had spread a spirit of rebellion against all authority. This movement, erroneously styled the Reformation, had its origin in Germany.

PROTESTANTISM

Causes.

1. The weakening of the bonds of Catholic union and Faith during the two preceding centuries.
2. Opposition to the Holy See emphasized by the deplorable Western Schism.
3. The spread of Gallican principles.
4. The rebellion of the German Princes against the emperor.
5. The relaxation of morals, brought about by the Fraticelli, Flagellantes, and other fanatics.
6. Simony, nepotism, worldliness, and unscrupulous state policy of the clergy.—Guggenberger.

Leader of the Revolt.

Martin Luther was born at Eisleben, Saxony, in 1483. The friendship of a liberal lady furnished him

with the means of his education. He took his degree in philosophy at Erfurt. On one occasion, during a violent thunderstorm, a companion was struck by lightning while riding at his side. Terrified by the incident, Luther entered the Augustinian Convent, and received Holy Orders in 1507. Three years later he was called to the chair of philosophy in the University of Wittenberg. His nature was passionate and led him into errors. In his lectures he began to develop the doctrine that "faith alone will save us."

In 1517 Pope Leo X granted an indulgence obtainable on certain conditions, one of which was the giving of an alms toward the building of St. Peter's Church, Rome. The preaching of the indulgence was entrusted to John Tetzel, a Dominican. When the preacher arrived at Wittenberg, Luther challenged him to a debate. In the controversy which followed Luther denied the authority of the Church Councils and the Holy See, for which he was excommunicated. Then Luther publicly declared his heresy, broke his vows, and married.

False Doctrines of Luther.

1. He denied free-will in man.
2. He taught that man is saved by Faith alone; that the Bible is the sole rule of Faith; that man is totally depraved; that in consequence of original sin, all man's works are sinful.

3. He rejected the authority of the Church; the doctrine of Purgatory; Indulgences; the Evangelical Counsels; and the Sacraments, except Baptism and Holy Eucharist.

Disciples of Luther:

Calvin, who added to Luther's doctrines that of predestination, carried Protestantism into Switzerland and France.

Zwinglius adopted many of the errors of Luther and denied the Real Presence of Christ in the Blessed Sacrament.

John Knox propagated Calvinism in Scotland.

Melancthon wrote out a declaration of Protestant views to be presented at the Diet of Spires. It was at this Diet that the followers of Luther received the name Protestants.

Anabaptists taught that the baptism of infants is invalid.

Spread of Protestantism.

In a few years this blighting heresy infected Sweden, Norway and Denmark, and a part of Germany and Switzerland.

Its rapid spread was due to:

1. Doctrine of a "depraved nature," and of salvation by "*faith alone*," gave full reign to human passions.
2. Deception of the people by the misrepresentation of Catholic doctrine.

3. Private interpretation of Sacred Scripture.
4. Apostasy of kings and princes.
5. Rulers saw great advantages for themselves from confiscation of Church property.
6. Indifference, lukewarmness, and apostasy of some of the clergy.

Political Effects of Protestantism.

The family unity of Catholic Europe was destroyed. While the world was Catholic the law of Christ had regulated the dealings of the nations with one another; the pope had been the arbitrator in political disputes; but this revolution destroyed all discipline and law, and substituted anarchy, treason, and rebellion for patriotism, leading the way finally to social revolution.

Protestantism in England.

In Germany and Switzerland, Protestantism was a secession from the Church; in France and Scotland it was a rebellion against the State as well; but in England it was brought about by the king, who forced the nation into a schism which gradually developed into a heresy.

Origin.

King Henry VIII demanded a divorce from his lawful wife, Catherine of Aragon, with whom he had lived happily for seventeen years. He wished to marry Anne Boleyn, a maid of honor to the Queen.

When Pope Clement refused the plea for divorce, Henry fell away, contracted this unlawful marriage, and proclaimed that the Pope had no longer any jurisdiction in England. The King became the head of the English Church, and exacted from all, under penalty of death, an oath in recognition of his supremacy. In consequence, Cardinal Fisher, Sir Thomas More, and seventy-two thousand Catholics were put to death.

The schism continued to widen during Henry's reign and that of his son, Edward VI. Queen Mary's reign brought promise and hope, but Elizabeth, by unheard-of cruelties, inaugurated a bloody persecution which fell heavily on the Church in Ireland. Under James I, Cromwell, and William of Orange, the condition of the Catholics in England and Ireland was deplorable.

Until the beginning of the nineteenth century England treated Ireland tyrannically; notwithstanding, Ireland has always remained faithful to the Church. In 1829 Daniel O'Connell forced England to grant religious liberty to Ireland.

Calvinism in France.

The Calvinists or Huguenots were French Protestants. They were persecuted by the Catholic rulers Francis I, Henry II, Francis II, and Charles IX. These persecutions were the cause of the civil wars in France, which began in 1562 and continued for more than half a century, until La Rochelle, the stronghold of the Huguenots was taken by Richelieu in 1628. This put an end to the Protestant party in France.

The principal events connected with the Huguenots are :

1. The Massacre of St. Bartholomew's Day, August 24, 1572.
2. The Conversion of Henry IV, 1593.
3. The Edict of Nantes, 1598.

The Massacre of St. Bartholomew's Day.

Charles IX succeeded his brother Francis, with his mother, Catherine de Medici, as regent. Coligny, the leader of the Huguenots, won the confidence of the king, and Catherine, seeing her power waning, resolved to assassinate Coligny. She failed in this and the Huguenots swore revenge. Catherine decided to crush the Huguenot party with one blow, and prevailed on her son to consent to the Massacre of St. Bartholomew's Day.

The Huguenots had assembled in Paris for the marriage of the young leader, Henry of Navarre. Before daybreak, at a given signal from Catherine, lights gleamed from the windows and bands of murderers thronged the streets. Coligny fell among the first victims.

One incident of this massacre has been misrepresented by some historians. The *Te Deum* sung at Rome was ordered by Pope Gregory XIII, who was under the false impression that the massacre was commenced by the Calvinists, and that it grew out of a foiled conspiracy against the French State and the Catholic Church.

Henry IV and the Edict of Nantes.

On the death of Henry III the crown of France came by right to Henry of Navarre. Being a Huguenot, he had to fight for his throne; but three years later he removed all grounds of opposition by becoming a Catholic.

In 1598 Henry IV granted civil and political rights to the Huguenots by the Edict of Nantes, thus putting an end to the civil and religious wars of France.

COUNCILS OF THE FIFTEENTH AND SIXTEENTH CENTURIES

The four councils held in the fifteenth and sixteenth centuries have been termed Reformation Councils because in them regulations were laid down with a view of putting an end to abuses.

Sixteenth General Council.

The Council of Constance, in the year 1414, healed the divisions caused by schismatical anti-popes and condemned the errors of Huss and Wickliffe.

Seventeenth General Council.

The Council of Florence, in the year 1438, effected a short-lived reunion between the churches of the East and the West.

Eighteenth General Council.

The Fifth Council of Lateran, in the year 1512, decided that the authority of the Holy See is above that of a general council.

Nineteenth General Council.

The Council of Trent, in the year 1545, rejected and condemned the errors of the so-called reformers.

This council brought forth a new life of sanctity, learning, and zeal in the Church, resulting in the establishment of religious orders for the promotion of Christian education and charity.

Religious Orders.

The Society of Jesus, founded by St. Ignatius of Loyola in 1540, gave the Church a number of men illustrious for their sanctity, zeal, and learning. This order delivered Europe from the errors and miseries of Protestantism, and sent missionaries to evangelize pagan lands.

The Capuchins, founded by Matthew Bassi in 1528, effected great good by their austere, holy lives.

The Oratorians, founded by Philip Neri, lent effective aid to the popes and bishops in carrying out the decrees of the Council of Trent by training good priests.

The Discalced Carmelites, reformed and regenerated by St. Teresa in 1562, have been the means of drawing down God's blessing on the Church by their cloistered lives of prayer and penance.

SEVENTEENTH CENTURY

THE CENTURY OF RELIGIOUS AGITATION

Throughout the seventeenth century the Church had to struggle against absolutism and secularism in monarchies; Jansenism, Gallicanism, and Febronianism in religion. The Papacy was utterly ignored in concluding the Treaty of Westphalia, and in consequence the Church lost all influence in the affairs of State and political movements. Yet, while Louis XIV was setting aside the authority of Pope Alexander VII, by declaring "Gallican Liberties," and Germany was rent asunder by the Thirty Years' War, God raised up zealous missionaries to bring the light of the gospel to distant countries laid open by Catholic discoverers.

Gunpowder Plot.

The Gunpowder Plot, in 1605, was a scheme on the part of some rash Catholics to blow up the House of Parliament. Its failure brought increased persecution to the Catholics of England during the reign of James I. Parliament added seventy articles to the penal code.

The Thirty Years' War grew out of the Protestant revolt in Germany. It began in 1618 and ended with

the Treaty of Westphalia in 1648. Germany was divided into three religious parties, which Ferdinand, successor of Charles V, tried in vain to unite. The Bohemians renounced their Catholic leader to choose a Protestant prince instead. This fact made the Emperor Ferdinand II determine to crush the Protestants.

Meanwhile Calvin, a disciple of Luther, had preached his pernicious doctrines in France, and French Protestants under the name of Huguenots joined in this war. Cardinal Richelieu, in opposition to the Catholic House of Austria, aided these Huguenots. The Catholics would have been victorious and thus restored political and religious unity to Germany had it not been for Richelieu.

Jansenism.

The most subtle heresy that afflicted the Church appeared in France about the middle of the seventeenth century. The author was Jansenius, Bishop of Ypres, whose tenets were contained in a book, published after his death, entitled *Augustinus*. This volume was a collection of perverted texts from St. Augustine's works, and the doctrines set forth:

1. Man cannot resist grace.
2. Jesus Christ did not die for all men.
3. Some of the Commandments of God are impossible, not only to sinners, but to the just.

In 1713, by the Bull *Unigenitus*, Pope Clement XI declared, in words which left no loophole for evasion,

that all who adopted or supported the tenets of the *Augustinus* were unmistakably in opposition to the doctrine of the Holy Catholic Church.

The heresy of Jansenism was combated by the devotion of the Sacred Heart revealed to Blessed Margaret Mary Alacoque, toward the close of the seventeenth century. One of the most pernicious doctrines of the sect has been offset by Pope Pius X, whose decrees concerning daily Communion have silenced, once and forever, the disputes of theologians on the subject of frequent Communion.

“The poison of Jansenism,” he says, “did not entirely disappear” after the decrees of various popes. “The controversy as to the dispositions requisite for the lawful and laudable frequentation of the Holy Eucharist survived the declarations of the Holy See; so much so, indeed, that certain theologians of good repute judge that daily Communion should be allowed to the faithful only in rare cases and under many conditions.”

Gallicanism.

While Jansenism attacked the Church from within, Gallicanism oppressed it from without. The four articles embodying the “Gallican Liberties” were drawn up by Bossuet, Bishop of Meaux:

1. The Pope could not interfere with the temporal concerns of princes, directly or indirectly.
2. In spiritual matters the Pope was subject to a general council.

3. The rules and usages of the Gallican Church were inviolable.
4. The Pope's decision in points of faith was not infallible, unless attended by the consent of the Church.

Gallicanism meant the slavery of the Church to the State. The belief in the Holy See as a central authority in matters of Faith gradually slackened under the influence of unprincipled men holding office in Church or State. Gallican pretensions lasted through the dark days of the French Revolution, were renewed by Napoleon Bonaparte, and did not die out until the definition of Papal Infallibility by Pius IX in 1870.

Religious Orders of the Seventeenth Century.

The Visitation Nuns were founded by St. Jane Frances of Chantal, to carry on the work of Christian education.

The Lazarists were founded by St. Vincent de Paul to give missions.

The Sisters of Charity were founded by St. Vincent de Paul to protect and care for the sick and destitute.

The Trappists, a branch of the Cistercians, were founded by Bouthillier De Rancé, to further by labor and prayer the welfare of the Church.

The Brothers of the Christian Schools were founded by St. John Baptist de la Salle, for the education of youth.

EIGHTEENTH CENTURY

THE CENTURY OF FREE THOUGHT

The self-styled philosophers of the eighteenth century were the next enemies the Church had to encounter. Their system was the natural and logical outcome of the religious upheaval of the sixteenth century. Man had cast off his allegiance to lawful authority, denied the right of the Church to be his guide, and set up his own private judgment as a beacon-light, and as a result he became a prey to the demon of free thought.

Free thought had its origin in Protestant England, and was fostered by the writings of English sceptics who rejected the Bible, revelation, and Christianity and asserted the sufficiency of natural religion.

These men were first called Deists or Rationalists. John Locke became the forerunner of materialism, and the substitution of Deism, Pantheism, and Atheism for Christianity went by the name of "Philosophy." About the middle of the eighteenth century a reaction set in against this scepticism, and most of the English free-thinkers retired into the secrecy of Freemasonry.

Freemasonry had its first lodge, 1717, in London, whence it spread to every state of Europe, to North America, and to East India. In no country did the

new philosophy have a more destructive influence than in France, under the leadership of the Encyclopedists to whom belong D'Alembert, Diderot, and Voltaire. Diderot had the supervision of an encyclopedia, a dictionary ostensibly devoted to the sciences, but in reality a blasphemous work. Voltaire for half a century did not cease to attack the Catholic Church. Rousseau was the author of a work called *Social Contract*, aimed at all government and the rights of private ownership. As head of the *Socialists* he denied all authority to religion and state.

Suppression of the Society of Jesus.

The great obstacle to the growth of Philosophism was the zeal of the Society of Jesus. These religious therefore became the target for the enemies of the Church, who knew no rest until the ruin of their powerful foe was accomplished.

The conspiracy of the ministers Pombal of Portugal, Aranda of Spain, Tannucci of Naples, supported by Voltaire and the Jansenists in France, brought pressure to bear on the Holy See. The Sovereign Pontiff had to choose between two evils: the suppression of the Society of Jesus or the desertion of the Church by the Catholic rulers of Europe.

Clement XIV chose the former alternative, and reluctantly signed the brief for the suppression in 1773, protesting that he did so only for the sake of peace in the Church. The Jesuits obeyed, and had it not been for the protection of the Protestant King, Fred-

erick of Prussia, and the schismatic Empress, Catherine of Russia, they would have ceased to exist as an Order. These two sovereigns obtained from the Pope permission for the Jesuits to continue in their dominions as if the suppression had not taken place.

Josephinism.

The Emperor Joseph II, of Austria, infected by the prevailing Philosophism of the eighteenth century, directed his energy against religion. He oppressed the Church in some of her most sacred rites from 1780 to 1790. He closed monasteries, forbade pilgrimages and processions, and restricted the ceremonies even at Mass. To subject the Church to the state, he assumed the direction of seminaries.

This system of injudicious meddling fell to the ground in 1799. Josephinism in Austria holds much the same place in Church history as Gallicanism in France, though with less far-reaching consequences.

THE FRENCH REVOLUTION

In 1789 a fearful storm burst over the Church of France. The causes of this outburst lay deeply buried under the ruins of the Faith, wrought among the Teutonic races during the sixteenth century.

The secret societies, and chief among them Freemasonry, with its handmaid Philosophism combined with infidel literature, had gained ground with alarming rapidity. The so-called Reformation disintegrated

the foundations of society so carefully laid in the Ages of Faith.

The property of the Church was confiscated, convents and monasteries were closed, and the National Assembly formed a civil constitution for the clergy which bound them by oath either to commit perjury or to forsake their flocks. Priests who refused to take this oath were sent into exile or put to death. The greater part of the clergy stood firm, preferring to lose all and to suffer all rather than to betray the Faith. After the execution of Louis XVI, in January, 1793, all religious worship was forbidden; the churches were demolished; relics, sacred vessels, and the Holy Mysteries were trampled under foot; and to crown all, an infamous woman, decked as the goddess of reason, was placed on the very altar of Notre Dame.

All this upheaval was in the name of liberty, but the Revolution failed to obtain its end. When Pope Pius VI died a prisoner at Valence, the prospects of the Church seemed hopeless.

The Religious Orders of the Eighteenth Century.

The Redemptorists were founded by St. Alphonsus Ligouri in 1732, to serve as "missionaries for the poorest and most neglected sheep" of Christ's flock.

The Ladies of the Sacred Heart were founded by Blessed Sophie Barat, to provide for the education of girls of the upper classes.

The Sisters of Notre Dame were founded by Blessed Julie Billiart, to instruct the children of the poor.

NINETEENTH CENTURY

THE CENTURY OF THE FAITHFUL AND THE UNBELIEVERS

Napoleon and the Church.

Pius VI was succeeded in the chair of St. Peter by Pius VII. In July, 1800, the new Pontiff entered Rome, greeted by the plaudits of an enthusiastic people. While Bishop of Imola, Pius VII had seen the expediency of a reconciliation between the Church and the republican institutions of the time.

Napoleon as First Consul, convinced that government without religion is impossible, hastened to open negotiations with Pius VII. In 1801 a "Concordat" was proposed, and in spite of many obstacles was carried through. The Pope's advisers thought he was too lenient, while the French ministry blamed Napoleon for his concessions to the Holy See. The oppression of the Church seemed to be at an end. Persecution, however, soon recommenced, and Pius VII, finding himself under the necessity of opposing the ambition of Napoleon, who as Emperor wished to place the Church in subjection to his rule, was brought a prisoner to France. Here he remained until the defeat of the Emperor at Leipsic, four years later.

Restoration of the Jesuits.

Pope Pius VII returned to Rome, and one of his first official acts was to restore the Society of Jesus. This restoration was welcomed with joy by Spain, Switzerland, and France; in fact, the only countries to show opposition were Portugal and Brazil, and the government of both these places was dominated by the Freemasons.

Catholic Emancipation.

The infidelity of the eighteenth century, followed by the excesses of the French Revolution and the desolating wars of Napoleon, had opened the eyes of the European nations, and especially those of Great Britain. In Ireland the attempts of the people to improve their condition and obtain justice had always ended disastrously until Daniel O'Connell, one of the noblest characters in history, took the leadership of the Catholic party. Evading the technicalities of the penal laws, he forced his way into the British Parliament. After repeated trials and failures, he finally succeeded in having the Catholic Emancipation Act passed. By this Act the Church was once more free to practise and preach God's word throughout Great Britain.

The disestablishment of the Anglican Church followed after an agitation lasting for forty years.

The Oxford Movement.

The Anglican Church at the beginning of the nineteenth century, like the Catholic Church in France

before the Revolution, was hampered by being too closely united to the State. A liberal school of theologians had arisen at Oxford, which became the center of the Tractarian movement.

Imbued with strong anti-Catholic prejudices, the leaders of this movement found themselves drawn toward the Church by the logic of truth, and many of them were enrolled as members of the true Church. Some of the leading spirits of the Oxford movement were: Newman, Lockhart, Formby, Oakley, Dalgairns, Faber, and Manning.

In 1840, while the Oxford movement was in progress, Pope Gregory XVI saw fit to increase the number of Vicars-Apostolic in England. This was owing to the large addition of Catholics since the passing of the Emancipation Act. Ten years later Pope Pius IX restored the English Hierarchy, which had been suppressed by the Elizabethan persecution. The year 1850 saw the realization of many hopes when the Archbishopric of Westminster, with twelve suffragan dioceses, was erected. The first archbishop was Cardinal Wiseman, who had been admitted to the Sacred College two years before.

Pope Pius IX.

The pontificate of Pope Pius IX was the longest on record, and one of the most memorable in history. This great Pontiff reëstablished the Catholic hierarchies in England and Holland and the Latin Patriarchate in Palestine, erected nearly two hundred new

sees, concluded concordats with all the Christian states of the two hemispheres, and defended the rights of the Church.

The three greatest acts of his pontificate:

1. The definition of the Immaculate Conception, December 8, 1854.
2. The Syllabus of 1864, a collection of propositions which condemned the errors of the age.
3. Vatican Council, December 8, 1869.

Two years after his election, in the Revolution of 1848, Pope Pius IX was exiled from Rome, and in 1870 the Piedmontese government seized Rome and made it the capital of United Italy. Since then the Pope has been a captive of the Italian government.

Early in 1878 Pope Pius IX died, full of years and honors. He had been preceded to the grave by his persecutor, Victor Emmanuel.

The Catholic Church in Germany.

From the close of the Congress of Vienna up to the year 1848 the Catholic Church in Germany was almost banished from public life. Especially in Prussia did the ministers of the crown aim at subjecting the Church to the State. While the oppression of the Church issued from high places, a Catholic revival was started from the very heart of the people, and brought into the Church such men as the artist Overbeck and the writer Frederick von Schlegel.—Guggenberger.

After the Franco-German War, when Prince Bis-

marck was made chancellor, a series of persecutions was begun against the Church. His excuse for this persecution was that the prelates and priests were against the New Empire. The May Laws made the Church completely subject to the State in all matters. Pope Pius IX declared these laws null and void, and as a consequence state support and exemption from military service were restricted to those alone who would subscribe to them.

The German Catholics remained loyal to the Holy See, and under the leadership of Ludwig von Windthorst formed a political party called the Catholic Center, which steadily grew in power until, in 1878, Bismarck was forced to open negotiations with Pope Leo XIII. Concessions were made on both sides, and in 1888 William II pledged himself to maintain religious peace in his dominion.

The Church in Other Countries.

The Russian Czars have employed religious soldiers and police agents to suppress Catholicism in Poland.

In France and Italy, and for a time in Belgium and Spain, many laws against the Church and Christian education were passed by Freemason influence. In France the Third Republic has shown itself ungrateful for the services of the Church. The legislation against the religious congregations and Catholic free schools has become stringent. Religious houses have been closed and their inmates thrust upon the world with

no other object than the destruction of religious teaching.

In the United States, meanwhile, as well as in England, the Church is enjoying peace and prosperity.

China, Japan, Corea, and most of the Indian and Pacific islands, have their Catholic missions well established.

Africa has become a vast network of apostolic enterprise.—Guggenberger.

Pope Leo XIII.

On the death of Pope Pius IX, the cardinals assembled at the Vatican before the enemies of the Church had time to concert any hostile plan, and there chose as supreme Pontiff, Cardinal Pecci, Archbishop of Perugia, who assumed the name of Leo XIII.

His pontificate of twenty-five years brought blessings of peace and enlightenment to all nations. The encyclicals of this Pope were of universal application, being addressed to reason and justice as well as to faith.

Encyclicals.—Some of the most important are those that deal with:

1. Modern Errors, 1878.
2. Scholastic Philosophy, 1879.
3. Christian Marriage, 1880.
4. Origin of Civil Power, 1881.
5. Christian Constitution of the State, 1885.
6. The Labor Question, 1891.

Principal Works.

1. Pope Leo XIII arbitrated between Spain and Germany concerning the possession of certain of the Caroline Islands, and settled the dispute to the satisfaction of both nations.
2. He aided the French Republic by counselling obedience to that form of government.
3. He established the Hierarchies of Poland, Russia, and Japan, and reëstablished the Hierarchy of Scotland.
4. He decided the question of Anglican Orders.

Anglican Orders.

To fill the sees which had been deprived of Catholic bishops, Queen Elizabeth, in 1559, invested Matthew Parker as Archbishop of Canterbury. As no Catholic bishop could be found to consecrate Parker, the Queen, "through the plenitude of her ecclesiastical authority," supplied all the defects of his election and consecration. Accordingly, Parker was consecrated by Barlow, the heretical ex-Bishop of Bath and Wells, who had been removed under Queen Mary. Barlow was most probably never consecrated himself, and believed neither in priesthood nor sacrifice. Consequently, Parker, from whom all Anglican Ordinations are derived, was never consecrated.—Guggenberger.

From the foregoing account it can be readily understood why the practice of reordaining convert clergymen has subsisted. Anglicans maintain that the Holy

See could never have sanctioned reordination had facts been properly presented. In 1894 the matter was brought to the notice of Leo XIII, and the Pope determined to have the whole question investigated. A consultative commission, consisting of eight members, sifted the evidence on both sides. The results of their discussion were laid before a council of Cardinals, who, under the presidency of the Pope, decided that Anglican Orders were invalid.

In February, 1893, Pope Leo XIII commemorated the golden jubilee of his episcopate, and died on July 20, 1903. The spirit of Leo XIII marked itself deeply on the Church.

THE COUNCIL OF THE NINETEENTH CENTURY

The Twentieth General Council.

The Vatican Council, in the year 1869, promulgated the dogma of the Infallibility of the Pope—that is, that the Holy Father, when speaking *ex Cathedra*, is incapable of error in faith or morals.

After the second session of this Council, in July, 1870, Victor Emmanuel II invaded Rome, and the Council was indefinitely suspended.

TWENTIETH CENTURY

Pope Pius X.

On August 4, 1903, Cardinal Sarto was proclaimed Pope under the title of Pius X. He set himself from the beginning "to renew all things in Christ."

Encyclicals.

Some of the most important are those that deal with:

1. The teaching of the Catechism.
2. Church Music.
3. Modernism.
4. The Laws of Christian Marriage.

Principal Works.

1. The formation of a Biblical Commission.
2. The codification of Canon Law.
3. The arrangement and organization of the Roman Congregations.

THE CHIEF HERESIES

Heresy	Author	Error
1. Arian.	Arius, a priest.	Denied the divinity of Jesus Christ.
2. Manichean.	Manes.	Taught there were two gods: one author of good, the other of evil.
3. Macedonian.	Macedonius, Bishop of Constantinople.	Denied divinity of Holy Ghost.
4. Pelagian.	Pelagius, British monk.	Denied original sin and the necessity of grace.
5. Nestorian.	Nestorius, Patriarch of Constantinople.	Taught two persons in Jesus Christ and that the Blessed Virgin Mary was not the Mother of God.
6. Eutychian.	Eutyches, an abbot.	Denied two natures in Jesus Christ.
7. Semi-Pelagian.	New form of Pelagianism.	Taught that grace is necessary to continue but not to begin good actions.
8. Monothelite.	Sergius, Patriarch of Constantinople.	Taught only the divine Will in Jesus Christ.
9. Iconoclast.	Leo III, Isaurian. Emperor of Constantinople.	Aimed at the destruction of Holy Images.
10. Greek Schism.	Photius.	Refused allegiance to the Holy See.
11. Berengarian.	Berengarius, deacon of Angers.	Denied Real Presence in the Holy Eucharist.
12. Albigensian.	Followers of Arnold of Brescia.	Denied Incarnation, Redemption, etc.
13. Waldensian.	Peter Waldo.	Taught every sin was mortal; no indulgences; two sacraments.
14. Wickliffite.	Wickliffe in England, Huss in Germany.	Taught predestination; private interpretation; revolutionary doctrine.

THE COUNCILS OF THE CHURCH

Council	Date	Decision
I. Nice.	325	Condemned Arius.
I. Constantinople.	381	Condemned Macedonius.
Ephesus.	431	Condemned Nestorius.
Chalcedon.	451	Condemned Eutyches.
II. Constantinople.	553	Condemned Theodorus, who favored Nestorius.
III. Constantinople.	680	Condemned the Monothelites.
II. Nice.	787	Condemned Leo the Isaurian (Iconoclasts).
IV. Constantinople.	870	Condemned Photius, author of the Greek Schism.
I. Lateran.	1123	Regulated the rights of Church and State in election of Popes.
II. Lateran.	1139	Condemned Peter of Bruys and Arnold of Brescia.
III. Lateran.	1179	Condemned the Waldenses and Albigenses.
IV. Lateran.	1215	Regulated general legislation; established the Inquisition.
I. Lyons.	1245	Decreed a general crusade.
II. Lyons.	1274	Confirmed the doctrine of the double procession of the Holy Ghost.
Vienne.	1312	Abolished Knights Templars.
Constance.	1414-18	Elected Martin V. (End of Schism of West.)
Florence.	1438	Effected the reconciliation of the Greeks.
V. Lateran.	1512	Reestablished Church discipline.
Trent.	1545-63	Condemned Luther, Calvin, and others.
Vatican.	1869-70	Declared the Infallibility of Pope.

A BRIEF HISTORY OF
THE CATHOLIC CHURCH IN THE
UNITED STATES

COMPILED FOR USE IN CATHOLIC SCHOOLS

BY THE
SISTERS OF NOTRE DAME, NAMUR

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P R E F A C E

THIS compendium is not the work of historians. The compilers have merely endeavored to bring the contents of John Gilmary Shea's History of the Catholic Church in the United States, within the limits of a text-book. The object of these pages is not to record new facts, but to give an idea, however inadequate, of the glorious record of the work of Catholic missionaries among the Indians and the great debt that America owes to its pioneer Bishops.

The vastness of our country makes a continuous story of the Church impossible. Each great diocese furnishes matter for a history in itself.

The compilers hereby acknowledge the courtesy of the Robert Appleton Company in allowing them to use data from the Catholic Encyclopedia and to John Joseph McVey, for the use of material in John Gilmary Shea's History of the Church in the United States.

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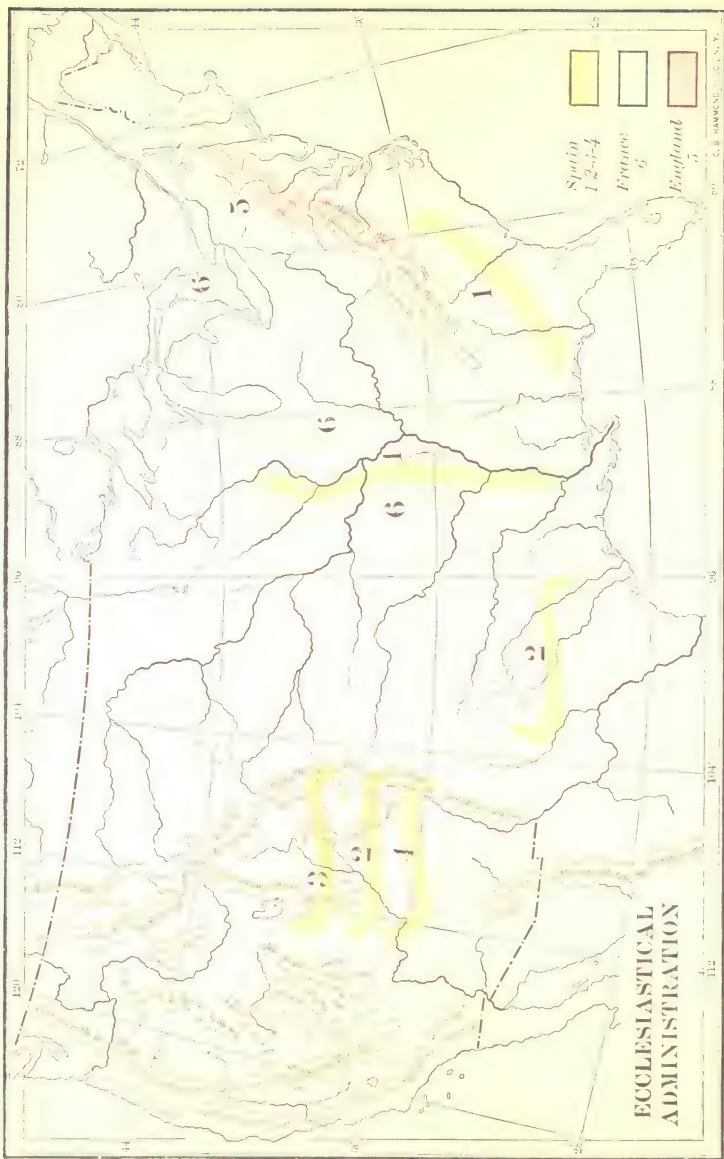
SISTERS OF NOTRE DAME.

Easter Monday, 1910.

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MAP OF ECCLESIASTICAL ADMINISTRATION.

On his second voyage to America, Columbus brought with him twelve priests who were under the jurisdiction of the See of *Seville*.¹

In 1522 a See was erected at Santiago de Cuba; in 1530 a See was erected in Mexico. From these two centers came the Spanish missions.

I.—The southeastern part of the United States was under the jurisdiction of

1. Santiago de Cuba, 1522-1787.

II.—The southwestern part of the United States was under the jurisdiction of

2. Guadalajara, 1548-1620.
3. Mexico, 1530-1548.
4. Durango, 1620-1779——1620-1850.

III.—The eastern part of the United States was under the jurisdiction of

5. The Vicariate Apostolic of England, 1623-1688.
The Vicariate Apostolic of London, 1688-1785.

IV.—The northern part of the United States was under the jurisdiction of

6. Diocese of Rouen, 1609-1657.
Diocese of New France, 1657-1670.
Diocese of Quebec, 1670-1789.

¹ The Cathedral of Seville preserves in her treasures the chalice made of the first gold taken to Europe by Columbus.—Shea, vol. i, p. 11.

THE EARLY INDIAN MISSIONS IN THE UNITED STATES

Spanish—Dominicans, Franciscans, and Jesuits shared among them the southern part of the United States, from Florida to California.

French—Recollects and Jesuits traversed the country from the mouth of the St. Lawrence to the shores of the Pacific, and from the Gulf of Mexico to Hudson Bay.

English—English Jesuits planted the Cross in Maryland.

Very different was the attitude of the three home-countries of Spain, France, and England towards these Missions. While the Spanish Missions were supported by the government of Spain and the French Missions were maintained by individual contributions, the English Missions were oppressed by the penal laws of Protestant England.

A BRIEF HISTORY OF THE CATHOLIC CHURCH IN THE UNITED STATES

SPANISH MISSIONS

Through the discoveries and explorations of Columbus, Cortez, Balboa, Ponce de Leon, and De Soto, Spain laid claim to the southern part of the United States from Florida to California. From this Catholic nation, our country received its first colonists and its first missionaries. The two centers of Spanish missionary work were Santiago de Cuba, 1522, and Mexico, 1530, from which sprang the missions of Florida, New Mexico, Arizona, Texas and California. St. Augustine was the first parish formed within the present limits of the United States, and the Franciscan Friar Juan Juarez was appointed its first Bishop. The limits of this diocese are given "from the Atlantic Ocean to the River of Palms—now Panuco," in Mexico.

Florida.—Florida belongs by right of discovery to Catholic Spain. It was on the feast of Our Lady's Nativity that the Spanish Admiral Melendez took possession of the land. From 1565 to 1763 the history of this state centers around St. Augustine and is the

story of heroic missionary effort, even to martyrdom for the conversion of the Indians.¹

By the Treaty of Paris, which closed the French and Indian War, Spain ceded Florida to Protestant England. This cession put an end to the missions; not one escaped the persecutor's hand.

New Mexico.—New Mexico was evangelized by two Franciscans, Father John Padilla and Brother John of the Cross. Fifty years after the discovery of America these won the martyr's crown, leaving New Mexico without missionaries for fifty years.

Of all the missions, New Mexico has retained deepest traces of its early Spanish life.

Texas.—During the latter part of the seventeenth century, according to Bancroft, Franciscan priests and lay brothers labored for the foundation, of the missions in Texas.

The various native tribes and their various dialects were an obstacle to the success of the missions; yet, after the tragic death of La Salle the explorer and the massacre of the French priests who had accompanied him, the Franciscans, except for an interval of twenty-three years, did noble work for God amid the hardships and privations of a century. In 1798 the missions were secularized, and the political troubles of the early nineteenth century disorganized them.

¹ On August 24, 1674, Bishop Calderon of Santiago de Cuba, on a visitation to Florida at St. Augustine, gave minor orders to seven young men. This was the first conferring of Holy Orders in this country.

—Shea, vol. i, p. 170.

California. — The first missionaries of California were Franciscans who had accompanied Cortez in his expedition from Mexico to California. With Martin de la Coruna as Superior, they landed at Santa Cruz Bay on the feast of the Finding of the Holy Cross, 1535.

Twice did Spain organize bands of laborers for the colonization of the country. Both attempts failed and the Jesuits took up the work. The Fathers formally opened their missions in 1697; for the support of these the Pious Fund ¹ was started.

¹ When Spain had demonstrated her military inability to gain a foothold on California soil, the crown invited the Jesuits to try their power. These ecclesiastics, seizing the glorious opportunity of religious conquest, appealed to the wealthy hidalgos to help to reclaim California, and the result was their contributions to a fund known as the "Pious Fund." When the Jesuits fell into disfavor and were driven from the country, the fund was administered by the Spanish Government.

Mexico became independent and sold the property of the "Fund," guaranteeing the Church six per cent. interest on it in perpetuity. This happened in 1842, but the promise was never kept, and in 1869 the Church succeeded in pushing her claims before the United States Mexican Mixed Claims Commission for some \$3,000,000 and accrued interest, amounting to \$1,000,000. Under the terms of the Commission no claim so old as the "Pious Fund" could be considered.

In 1875 the Church demanded at least the interest and the Commission disagreed. The case was taken before the British ambassador, Sir Edward Thornton, who decided in favor of the Church. Payment of \$904,700 was made. This was the last payment made by Mexico for many years.

The Church sought aid from the United States Government, and Mexico agreed to submit the whole question to the arbitration of The Hague tribunal, with the result that at the last sitting in 1902 that tribunal decreed that:

(1) The claim of the United States in behalf of the Archbishop of

Seventy years after came the real apostle of California, Father Junipero Serra, an Italian Franciscan. At San Diego he established his first mission. From this point Christianity spread throughout Upper and Lower California.

From 1769 to 1845, one hundred and forty-six Friars-Minor labored in California. The golden age of these missions was from 1800 to 1830; and the period of their decline was from 1830 to 1848. It was Mexican independence of Spain that broke up the mission village and scattered its inhabitants. In 1835 secularization completed the ruin. "The Mission buildings of this period are now in a sad condition. Earthquakes have shattered some; neglect and malice have disfigured others; but a society, composed alike of Catholics and Protestants, is now, in the interest of the past, endeavoring to rescue them from utter ruin."

Noted martyrs of the Spanish Mission:

Father Louis Cancer, O. P.	1547
Father Peter Martinez, S. J.	1566
Father John Segura, S. J.	1570
Father Peter de Corpa, O. S. F.	1597

San Francisco is governed by the principle of "res judicata," in virtue of the decision of Sir Edward Thornton in 1875 and amended by him in 1876.

(2) That in conformity with the decision, the Government of Mexico should pay the United States \$1,420,682.67, which is the annual payment of \$43,050.99 which was due the Church from the year 1869 to 1902.

(3) The Government of Mexico will pay the Government of the United States every year forever the sum of \$43,050.99.

FRENCH MISSIONS

1. Eastern Missions—Maine.
2. Central Missions—Northern New York.
3. Western Missions—Along the shores of Lakes Michigan, Huron, and Superior, and the Mississippi River as far south as its mouth, the western boundary of French territory.

Eastern Missions.—While the Spanish missionaries were laboring in Florida, New Mexico, and California, the French Franciscans and Jesuits were rearing the Cross in other sections. As early as 1609—that is, eleven years before the Pilgrims came to Massachusetts—a Catholic chapel was built on Neutral Island in the Scodisc River, Maine.

Henry IV of France gave to De Monts in 1603 a patent for the territory east of the Penobscot and embracing the present province of New Brunswick, Nova Scotia, and part of the State of Maine. This grant was called Acadia. As De Monts' expedition comprised Catholics and Protestants, he had permission by Charter to allow the free exercise of religion, but the Roman Catholic was to be taught to the Indian.

The Jesuits, Fathers Peter Baird, Enemond Masse and Du Quentin, were sent from France to the colony of Acadia, but their coming was opposed by De Monts, who was a Huguenot. However, through the gener-

osity of the Marchioness de Guercheville, a new mission was established at Saint Saviour, Mt. Desert Island, in the present Diocese of Portland. This first Abenaki mission was attacked by the English under Argall, and two of the Jesuits were taken captive to Virginia, while Father Masse and fourteen Frenchmen were cast adrift in an open boat. Argall returned a second time to complete his work of destruction and treacherously compelled the missionaries to accompany him, thus making it appear that the Fathers themselves had instigated the attack. The destruction of the mission was completed in 1615.

Father Gabriel Druillettes, S. J., the Apostle of Maine.—The next attempt for the conversion of the Abenaki was made by Father Druillettes, S. J., who came from Quebec in 1646 at the request of the chiefs of this tribe. He established a mission on the Kennebec River near the present site of Augusta. Subsequently it grew into the famous Norridgewock, near Skowhegan, where later Father Rale, S. J., was slain.

Father Druillettes returned to Quebec in the summer of 1647. Three years later he was sent back, not only as a missionary, but also to negotiate a treaty between Canada and Massachusetts. It was on this occasion that he was the guest of Rev. John Eliot, Preacher to the Indians, and was likewise entertained by Governors Dudley, Bradford, Endicott, and Winslow of the Massachusetts colony. After reporting to the Governor of

Quebec, he appeared a second time as Canadian Envoy before the Commissioners from the four Colonies, assembled in New Haven in 1651. Father Druillettes failed in his mission of peace and returned no more to the Kennebec missions. Though deprived of missionaries the Abenaki kept the faith by constant intercourse with the missions in Canada. The story of their fidelity to the teaching of the missionaries is without parallel.

In 1668 the missions were reopened, and at the breaking out of Queen Anne's War the Abenaki sided with the French. After the Peace of Utrecht they became English subjects. At the present time there are missions for the remnants of the tribe at Calais, Eastport and Old Town.

Father Rale.¹—The Reverend Sebastian Rale, S. J., a profound scholar of the Indian dialects and the greatest of the Abenaki missionaries, was brutally murdered in 1724 by the English with their pagan Mohawk allies at Skowhegan.

Central Missions.—When Champlain returned to France after his first visit in 1607, he requested missionaries to be sent to the tribes that wandered through the forests from Quebec to Lake Huron. On April 24, 1615, there sailed with him from France four members

¹ Father Rale was the compiler of the "Abenaki Dictionary," published in 1833. The manuscript copy is at present among the treasures of the Harvard University Library.

of the Franciscan Order—Joseph Le Caron, John D'Albeau, Denis Jamay, and Pacifique Duplessis, a lay brother.

Father D'Albeau compiled a dictionary of the Montaghas language. Le Caron, in 1615, started on his journey of 700 miles to the great lakes, where he remained a year; but in 1623 he went back to the Hurons. These missions were not successful, and the Franciscans had scarcely retired when the Jesuits arrived.

The story of the missions of New York is obtained from the "Jesuit Relations." According to these, Quebec was the center from which missionaries went forth in every direction.

In 1642, while proceeding up the St. Lawrence to the Huron Mission, Father Isaac Jogues, S. J., was made a prisoner by the Mohawks. After thirteen months he escaped to New Amsterdam, now New York, whence he made his way back to France. At his own request he returned to work among the Mohawks, but was treacherously killed in 1646, on the present site of Auriesville, New York.

The Onondagas, one of the Five Nations, asked for missionaries, and to test their sincerity Father Simon Le Moyne was sent to them in 1653. Later Fathers Peter J. Chaumonot and Claude Dablon founded a permanent mission in the Onondaga territory, and where the city of Syracuse now stands they erected St. Mary's Chapel. Here Mass was celebrated November 14, 1655.

The migration of the Catholic Mohawks and political events soon led to the close of the Indian missions in New York.

The sublime influence of Catholicity on the life of the Indian is nowhere better illustrated than in the history of Catherine Tegakwita, "The Lily of the Mohawks." She was baptized on Easter Sunday, 1675.

From 1658 to 1666 the missions were suspended in consequence of the wars between the French and the Indian tribes. The chief Garacontie brought about peace and the return of the missionary, Father Le Moyne. The Five Nations were converted and Caughnawaga became a mission center.

Martyrs of the New York Missions:

Brother Rene Goupil, S. J.	1642
Father Isaac Jogues, S. J.	1646
John Lalande	1646
Father Jean de Brebœuf, S. J. (Canada)	1649

Western Missions.—In 1641, as the Hurons celebrated the "feast of the dead" amid solemn rites and games, and committed to a common grave the bones of those who had been buried temporarily during the last ten years, Chippewa envoys from Lake Superior met the Blackgowns. As a consequence of this meeting, Fathers Charles Raymbault, S. J., and Isaac Jogues, S. J., returned with the Chippewas to the outlet of Lake Superior, which they called Sault Ste. Marie.

In 1665, Father Claude Allouez penetrated into the west and founded a mission at the farther extremity of Lake Superior, where his labors were unsuccessful. Later Fathers James Marquette, Dablon, Druillettes, and Louis Andre arrived and missions were founded at Sault Ste. Marie, La Pointe, Mackinaw, and Green Bay.

The Mississippi River was explored in 1673 by the saintly Father Marquette, and other missionaries continued the explorations from the Falls of St. Anthony (so named by the Recollect, Father Louis Hennepin) to the Gulf of Mexico. Father Hennepin accompanied LaSalle, and to him belongs the glory of tracing the Upper Mississippi to its source. Fathers Marquette and Allouez labored among the Illinois Indians and gradually the field was extended to Louisiana.

To this period belongs the founding of the city of Detroit, where the first church of the Northwest was dedicated to St. Anne.

Martyrs of the Mississippi Valley:

Father Rene Menard, S. J.....	1661
Father Paul du Poisson, S. J.....	1729
Father John Souel, S. J.....	1729

ENGLISH MISSIONS

Only one colony under Catholic control has ever been founded by England—that of Maryland. Lord Baltimore (George Calvert), a convert to the Catholic Faith, conceived the idea of founding a colony (where in all Christians might take refuge), and he obtained a charter from Charles I for the purpose. This document is the first instance of legislation in which toleration for all religions is granted.¹ Before the charter passed the great seal, Lord Baltimore died, leaving his title and the charter of the Maryland Colony to his son Cecil. Cecil remained in England and appointed as governor his brother, Leonard Calvert, who undertook to carry out his father's idea. He took with him two Jesuits, Fathers Andrew White and John Altham, and about two hundred English and Irish emigrants of good birth.

“The first Mass in the new colony was said on the Feast of the Annunciation, 1634, and the province was named Maryland in honor of Queen Henrietta Maria. The most happy relations were established with the native tribes, and Maryland soon became a really Catholic land. Refugees of no matter what denomination were given a generous hospitality, with the re-

¹ By charter the colony was Protestant; in spirit and intent Catholic.—Drake.

sult, that a body of Puritans who had been expelled from Maine plotted to overthrow Calvert and take his place. The governor and the missionaries had to flee before Claybourne of Virginia and his adherents in 1644, but two years later Leonard Calvert was restored and the Jesuits were able to return.

The interval had shown Maryland Catholics what Puritan toleration was like. The sectaries in their turn learned the nature of Catholic revenge—one man only, the ringleader, suffered; the others were pardoned.”¹

¹ Leading Events in the History of the Church—Sisters of Notre Dame.

THE CHURCH IN THE COLONIAL PERIOD

Maryland.—The Colonial Period was the time of persecution and suffering for the Catholics of Maryland. Every political event in England had its echo in America. With the triumph of Puritanism under Cromwell, religious animosities were let loose in the colonies, and in 1654 the Provincial Assembly of Maryland, deprived Catholics of their civil rights and liberty of conscience. English and Dutch joined in a fierce persecution and warfare against Catholics; missionaries were captured and sent to Europe. The Restoration of Charles II in 1660, gave a few more years of peaceful progress to Catholicity in America; but the Revolution of 1688 destroyed nearly all the English missions.

In 1692 the Assembly of Maryland, at the instance of William of Orange, established the Anglican Church and taxed the Catholics forty pounds of tobacco annually, to support the creed which persecuted them.

In 1704 the "Act to prevent the growth of Popery within the Provinces" prohibited priests from saying Mass in public and from exercising their ministry. Catholics, however, with the approval of Queen Anne, were allowed to have Mass celebrated on their own grounds. This condition lasted for seventy years. The sufferings of the Catholics were further increased when

in 1713 Benedict Leonard Calvert, heir to the House of Baltimore, apostatized.

Had the first Lord Baltimore lived Maryland would undoubtedly have been the American Sanctuary, but under his son Cecil, Second Lord Baltimore, the province was simply one of religious liberty for Protestants and toleration for Catholics.

In 1752 Daniel Carroll, father of the future Bishop of Baltimore, sailed to France to negotiate for the migration of the Maryland Catholics to Louisiana. The minister of Louis XV did not take Carroll's views and rejected the proposal.

The penal laws prevented any Catholic immigration into Maryland; the only accession to the number of Catholics was a band of nine hundred Acadians driven from their homes in 1755; nevertheless, the descendants of the Maryland pioneers increased in numbers, and there was a marked difference between the flock cared for by the Jesuits and those of the Anglican ministers.

In 1774 the "Quebec Act" decreed that:

1. The western country be annexed to Canada.
2. The claims of the Colonies to the western lands be set aside.
3. Catholics be officially recognized.
4. The Catholic clergy enjoy the same rights and privileges as they formerly did under French rule.
5. Canada and the Northwest should continue to be governed by French laws.

The opposition to this act by John Jay and other

agitators induced Canada to side with England in the War of the Revolution. The chief factor of Canada's loyalty to England was the "drastic action" of Bishop Briand of Quebec against the Colonists whom he characterized as enemies of the Faith. Religious prejudice gradually passed away and churches were reopened in Maryland.

Pennsylvania.—During the political changes and the religious persecution that marked the accession of William of Orange, Pennsylvania was the only colony that carried out its original policy of religious freedom. "It never wavered in upholding William Penn's declaration of religious liberty." Although Mass must have been celebrated in Philadelphia before 1708, as proved by the complaint of William Penn's enemies against his representative, James Logan, "that you suffer publick Mass in a scandalous manner," yet the first record of priestly ministration is that of Reverend Joseph Greaton, S. J., in 1720. He built St. Joseph's Church in what is now Willing's Alley, and was the founder of Catholicity in Philadelphia. He ministered to the Catholics of that city until 1750, when he was succeeded by Reverend Robert Harding, an English Jesuit.

In 1758 Reverend Ferdinand Steenmeyer, S. J., better known as Father Farmer, came to assist Father Harding. To meet the increasing needs of the Catholics of Philadelphia, St. Mary's Church was erected in 1763.

New York.—The religion of New York in colonial

days was Protestantism; however, there are traces of Catholicity from the year 1634 to 1682. These traces are, a grant made out by the English Crown to Sir Edmund Plowden, a Catholic gentleman, for lands on the Hudson and Delaware rivers; the conveyance of a part of the territory of the Duke of York to the Catholic Earl of Perth; the refusal to admit William Douglas, elected as a member of the Assembly of New Jersey in 1680, "upon examination owning himself to be a Roman Catholic."

Colonel Thomas Dongan.—In 1682 the Duke of York, afterwards James II of England, selected Colonel Thomas Dongan, second Earl of Limerick, as Governor of the Province of New York, which was then bankrupt and in a state of rebellion.

On leaving England, Dongan reached New York on August 25, 1682, and was received with expressions of delight. "As the people looked on the stalwart, soldierly figure of the gracious, smiling Governor they felt that here was a man who could and would restore peace and prosperity to the Province and subdue both foreign and domestic foes." ¹

Governor Dongan convened the first legislative assembly of the New York Province, October 14, 1683, at Fort James, now within the boundaries of New York City. One of the first acts of the Assembly was to proclaim liberty of conscience. During the five years of his administration of New York, Dongan proved him-

¹ Catholic Footsteps in Old New York.

self one of the greatest statesmen ever sent out by England to the American Colonies.

The New York Assembly of 1691 declared void the acts of the assembly of 1683 and Catholicity was proscribed.¹

In 1702 Queen Anne granted liberty of conscience to all the inhabitants of New York, Papists excluded.²

Such intolerance kept from New York all Catholic immigration, and the few who dared to avow themselves Catholics, in the absence of priests and churches, found it impossible to practise their religion.

Up to the year 1775, the penal laws were enforced in New England, Virginia, the Carolinas, and Georgia.

There is a record to show that Reverend John Carroll visited Virginia once a month. This visit was to the ancestral home of the Brents, a family whose progenitor, Captain George Brent, had received from King James II in 1686 a patent of 30,000 acres of land in Stafford County, Virginia. This grant was accompanied by a privilege which is unique in the country, namely, a grant of "the free exercise of their religion to Catholics."

¹ Jacob Leisler took possession of the fort at New York and read the proclamation of William and Mary. Most of the Catholics fled to the next colony.—Documents Relating to the Colonial History of New York, vol. iii, p. 657.

² History of the Catholic Church in the United States.—John Gilmary Shea.

CONDITION OF THE CHURCH BEFORE THE REVOLUTION

Out of three million inhabitants in the American colonies there were but twenty-five thousand Catholics, about one in every one hundred and twenty of the population.

Maryland possessed a number of private chapels called Manor Chapels and "Priests' Mass-Houses."

Baltimore was visited once a month by a priest from the Jesuit mission at Hickory, Maryland.

The Catholics of New York had to go to Philadelphia to receive the Sacraments.

Pennsylvania had five or six chapels.

There were about twenty-five priests in the country, but no bishop, consequently no Church.

THE CATHOLICS AND THE REVOLUTION

The year 1773, memorable in Church annals for the suppression of the Society of Jesus, is famous in America for the Boston Tea Party.

When the Revolution broke out in 1775, it became necessary to conciliate the Catholics. There was no lack of patriotism among them. Influenced by men like Charles Carroll in the South and Father Pierre Gibault in the West, Catholics did noble service for the cause of liberty.

1. One of the most noted signers of the Declaration of Independence was Charles Carroll of Carrollton.

2. Catholic John Barry is styled the "Father of the American Navy."

3. Stephen Moylan, a native of Ireland, appointed quarter-master by Congress, organized the Fourth Light Dragoons of the Continental service that became famous in fight, song, and story as "Moylan's Dragoons." In 1776 Washington appointed him one of his aides-de-camp.

4. Colonel John Fitzgerald joined Washington at Cambridge, Massachusetts, and was appointed an aide-de-camp to the General.

5. Catholic France supplied to the cause of the Revolution both men and money. The most distinguished of the French noblemen who helped in the

struggle were: De Lafayette, De Rochambeau, De Montmorenci, De Lausun, and De Grasse.

The French clergy supplied funds to the King of France, Louis XV, to help the Americans.

6. Catholic Spain brought about the armed neutrality act and supplied military stores. She also opened her ports to the Americans.

7. Catholic Poland gave us her two noble sons, Pulaski and Kosciusko.

8. The Catholic Indians of Maine under their chiefs, Ambrose Var and Orono, rendered valiant service.

"On the base of the Centennial Fountain erected in Fairmount Park, Philadelphia, in 1876, by the Catholic Total Abstinence Union of America, is carved the profile head of Orono, the Catholic Indian Chief of the Penobscot Tribe of eastern Maine. He died February 5, 1801, aged 113 years."¹

¹ Historical Researches, by Martin I. J. Griffin.

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S P A I N E I

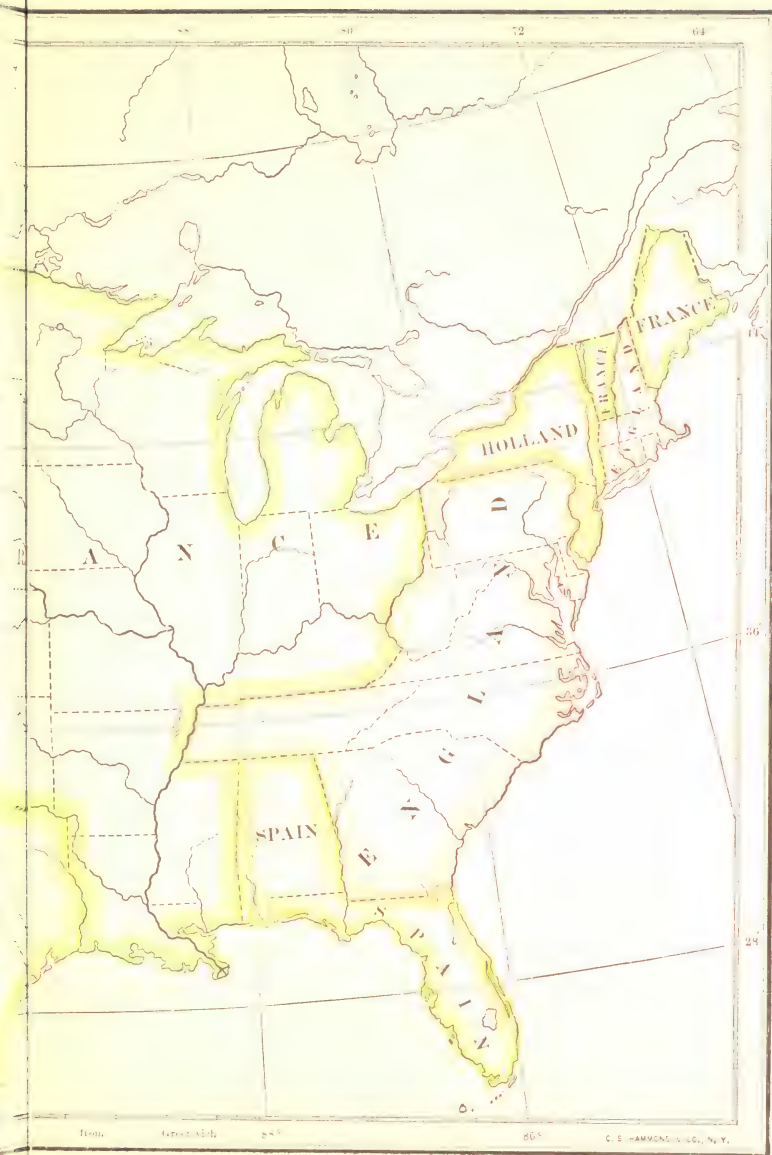
SETTLEMENT
OF THE
UNITED STATES

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Longitude

West



ORGANIZATION OF THE CHURCH IN THE REPUBLIC

All communication between the clergy of this country and the Vicar-Apostolic of London was severed by the Revolutionary War.¹ No attempt was made after the war to renew this communication, and the priests of Maryland petitioned Pope Pius VI for a superior. This petition was, in 1783, referred to the Propaganda and the name of Father John Carroll was proposed as Superior of the Church in the "Thirteen United States of North America" with power to give Confirmation. In 1784 the United States was formally withdrawn from the jurisdiction of London and the Very Reverend John Carroll was named Prefect Apostolic, but the limits of his jurisdiction were not clearly defined.

Notwithstanding the interference of the French clergy, the Very Reverend John Carroll, after five years as Prefect Apostolic, was appointed bishop in answer to a petition of the clergy of the young Republic. He was consecrated in England, August 15, 1790, by the Right Reverend Doctor Walmsley, and at his return found himself spiritual head of the most extensive diocese of the world.

¹ Rev. John Lewis was Superior of the American mission at the time of the suppression of the Society of Jesus and Vicar General in America for Bishop Challoner of the London district until the appointment of Rev. John Carroll as superior.

Difficulties that were seemingly insurmountable lay in the way of the newly consecrated Bishop. In the first place trusteeism¹ with its attendant evils was rife in the City of New York, and in the second place, the extent of the country made an episcopal visitation well nigh impossible.

Baltimore was fixed upon for the new see, thus giving it priority in the United States.

¹ The trustees were laymen banded together to hold and administer church property. They often overstepped their rights as temporal executors by trying to appoint and dismiss pastors, claiming that the ecclesiastical superior had no voice in the matter. These mistaken ideas are what is known as trusteeism.

CATHOLIC STATISTICS, 1790¹

Population, 30,000 Catholics.

Number of priests, between 30 and 40.

Extent of Catholic jurisdiction, the United States.

¹ History of the Catholic Church in the United States.—John Gilmary Shea.

WASHINGTON AND BISHOP CARROLL

Washington carried the Republic through the first years of struggle and conflict.

In 1789 Washington was elected first President of the Republic.

The greatness and wisdom of Washington are conspicuous in his life and writings.

Washington's patriotism was enhanced by his profoundly religious instincts.¹

Bishop Carroll guided the Church in America through the storms of her course.

In 1789 Bishop Carroll was appointed first bishop of the American Church.

The wisdom of the words and acts of Bishop Carroll throw a halo of glory around his career.

Bishop Carroll did not love his country less, because he loved his faith more.

¹ The soldiers of Washington's army near Boston in 1775, prepared to celebrate Pope's Day, November fifth, to commemorate the alleged "Gunpowder Plot." The general issued the following order, "As the commander-in-chief has been apprised of a design . . . of burning the effigy of the Pope, he cannot help expressing his surprise that there should be officers in his army so void of common sense as not to see the impropriety of such a step. . . . It is our duty to address public thanks to these our brethren, as to them we are so much indebted for every late happy success."—*Historical Researches*, Martin I. J. Griffin.

DIOCESE OF BALTIMORE

“One of the most absorbing chapters in modern ecclesiastical history,” says John O’Shea,¹ “is that which traces the growth and development of the Baltimore Diocese. It has more than a Catholic interest; moreover, its origin is intertwined with the separate national life of the United States as an independent power, and is part and parcel of the national heritage. The growth of the Church in Baltimore compares with the growth of the United States since it threw off the fetters of the Old World.”

Enterprises Undertaken by Bishop Carroll.

1. The Catholic education of youth.
2. The formation of a national clergy.
3. The foundation of female communities for the care of the sick and orphans.
4. The erection of churches.

The Catholic Education of Youth.—Georgetown College.

Bishop Carroll began the erection of Georgetown College in 1788, and the members of the suppressed Society of Jesus gave a part of their property for this establishment. These Jesuits at first called to their aid as teachers, priests of other congregations; but even

¹ The Two Archbishops Kenrick.

before the restoration of the Society in 1814 the Jesuits had sole control of the college.

In 1815 Congress invested Georgetown College with the privileges of a university.

Formation of a National Clergy.—The project of forming a Sulpitian establishment in the United States is due, in the first instance, to the wise forethought of Reverend Mr. Emery, Superior-General of the Society at the period of the French Revolution. He offered to found a seminary in the United States, and Bishop Carroll gladly accepted the proposition. St. Mary's, at Baltimore, was opened in 1791 by the Reverend Mr. Nagot with three other priests and five seminarians. This foundation still continues its excellent work.

Before the Seminary had time to form young subjects for the priesthood, the Reign of Terror in France drove to the United States learned and experienced priests, who enabled Bishop Carroll to extend the missions of New England, Kentucky, and the remote West.

The most celebrated of these exiles were the Reverends Benedict Flaget, John De Cheverus, John Du-bois, John Baptist David, William Dubourg, Ambrose Maréchal, Francis Matignon, Gabriel Richard, and Charles Nerinckx. The first six became Bishops.

The first priest ordained within the thirteen original States was Stephen Theodore Badin. He was ordained in 1793 at Baltimore. Demetrius Augustine Gallitzin, heir of one of the most ancient houses of Russia, was ordained in this same year. He had come to study the

institutions of our country and to meet its famous men. Bishop Carroll received him kindly; America and its people favorably impressed him; he saw the spiritual needs of the country and offered himself to Bishop Carroll to work for the salvation of souls. Prince Galitzin was appointed to the mission of Maryland and Pennsylvania, where he labored for forty years.

The foundation of Georgetown College and the Sulpitian Seminary gave to the Diocese of Baltimore some stability and Bishop Carroll was enabled in 1791 to assemble his clergy in a synod.

The First Synod.—The first assembly of the American Church was attended by twenty-two clergymen and decrees were passed which are still a memorial of its wisdom. It was determined to solicit the Holy See for the division of the United States into several dioceses and for a coadjutor to share the burden of the episcopate. Pope Pius VI appointed Reverend Lawrence Graessl as coadjutor; but as this clergyman died before his consecration Reverend Leonard Neale was appointed to this office in 1800.

Religious Communities of Women.—After providing for the education of youth and the recruiting of the clergy, the Bishop of Baltimore's next care was to introduce into Maryland religious communities of women.

Carmelites.—In 1790 Reverend Charles Neale brought with him from Antwerp to America four Carmelite nuns: Mother Clare Dickinson, from the mother-house at Antwerp, Reverend Mother Bernadina Mat-

thews, Superior of the house at Hogstraet, and her nieces, Aloysia and Eleonora Matthews, relatives of Reverend William Matthews, the first *native-born* priest ordained in the United States.¹ These Carmelites were all the more easily obtained by Father Neale, as the mother-house of the Carmelites was presided over by Mother Brent, a relative of Father Neale and a native of Maryland. On October 15th, they took possession of a house at Port Tobacco, Maryland. Mother Bernadina Matthews was the first superior.

Visitandines.—Miss Alice Lalor was the foundress of the Visitation nuns in America. A native of Ireland, she came to this country with her parents in 1797 and settled in Philadelphia. Acting on the advice of her confessors, Miss Lalor removed to Georgetown with a pious companion and offered her services as teacher to the Poor Clares, a community who had taken refuge in Maryland from the horrors of the French Revolution.

On the death of their Abbess, in 1805, these Poor Clares returned to Europe. Their house became the property of Bishop Neale, and Miss Lalor, under his direction, continued the work of education.

The foundation of the first house may be dated from 1808, though it was eight years before Miss Lalor pronounced her solemn vows. By a Brief of the Sovereign Pontiff, Pope Pius VII, dated July 24, 1817, Archbishop Neale was enabled to establish canonically as a house of the Visitation Order the Community

¹ Rev. Robert Brooke, S.J., born in Maryland in 1663, was ordained in *France*.

which had so patiently struggled for the good of religion in Georgetown. On December 28, 1817, Miss Lalor, with Sister Frances McDermott and Sister Agnes Brent, took her solemn vows. This was the Georgetown, D. C., establishment, the oldest female academy within the limits of the Thirteen Original States. From this house the Visitation Order has spread.

The Sisters of Charity.—The foundress of the Sisters of Charity in the United States was Mrs. Elizabeth Ann Seton. In 1805 she became a Catholic, and three years later she opened an academy at Emmitsburg, Maryland. Here in 1809, she, with four associates, took the religious habit and they adopted the rule of St. Vincent de Paul with some modifications. Communities from Emmitsburg went to Philadelphia, September, 1814; New York, June 28, 1817; Cincinnati in 1829, and Boston in 1832.

The Erection of Churches.—Bishop Carroll had the consolation of seeing a Catholic congregation spring up wherever he could supply a priest. In 1806 he laid the corner-stone of the Baltimore Cathedral and two other churches. In 1808 he counted in his diocese sixty-eight priests and eighty churches, and the progress of religion made him urgently request at Rome the division of the United States into several bishoprics. Pope Pius VII yielded to the desire of the founder of the American hierarchy, and by a Brief of April 8, 1808, Baltimore was raised to the rank of a metropolitan see.

THE DIVISION OF THE DIOCESE OF BALTIMORE

Four Suffragan Bishoprics.—**New York**, to which the Reverend Luke Concanen, O.P., was appointed.

He was consecrated at Rome, April 24, 1808, but died on the eve of embarking for America, June 10, 1810.

Philadelphia, to which the Reverend Michael Egan, O.S.F., was appointed.

He was consecrated at Baltimore in the autumn of 1810.

Bardstown, to which the Reverend Benedict Flaget, S.S., was appointed.

He was consecrated at Baltimore in the autumn of 1810.

Boston, to which the Reverend John Lefebvre Cheverus was appointed.

He was consecrated at Baltimore in the autumn of 1810.

These four sees were erected in 1808, but the Bishops, with the exception of Right Reverend Luke Concanen, were not consecrated until 1810. This was owing to the non-arrival of the Bulls which had been entrusted to Bishop Concanen by Pope Pius VII. The newly consecrated Bishop was delayed at Naples by political troubles in Rome.¹

¹ In the archives of Baltimore there is a pastoral dated Baltimore, Nov. 15, 1810, written and signed John, Archbishop of Baltimore; Michael, Bishop of Philadelphia; John, Bishop of Boston; Benedict Joseph, Bishop of Bardstown, protesting against the imprisonment of Pius VII and directing that the 120th Psalm be recited every Sunday either before or after Mass and all priests at the daily celebration of Mass add to the collects of the day, that for the Pope as in the Missal.

After the division of the Diocese of Baltimore, Archbishop Carroll devoted all his energies to the up-building of the Church in the field left him to cultivate. He had the happiness of seeing the reorganization of the Jesuits and many missionaries added to the ranks of his clergy.

On December 3, 1815, he passed to his eternal reward.

Most Reverend Leonard Neale.—For fifteen years Right Reverend Leonard Neale labored as coadjutor to Bishop Carroll, and at the death of the latter he became the second Archbishop of Baltimore. When the pallium arrived and Bishop Cheverus came from Boston to confer it, he found the archbishop too feeble to go to Baltimore; consequently he proceeded to Georgetown, D. C., November 19, 1816.

Under Archbishop Neale's direction the Visitation Establishment was formally approved.

He died June 17, 1817, at Georgetown.

Most Reverend Ambrose Maréchal.—After having refused the See of Philadelphia, Reverend Ambrose Maréchal finally consented to become coadjutor to Archbishop Neale, and was consecrated by Bishop Cheverus in 1817.

This administration was disturbed in 1820 by the scheme of two priests who succeeded in having Reverend Patrick Kelley and Reverend John England secretly appointed to the Sees of Richmond and Charleston. In 1822 Bishop Kelley returned to Ireland and

Archbishop Maréchal became administrator of the Diocese of Richmond.

Archbishop Maréchal died January 28, 1828.

Most Reverend James Whitfield.—Reverend James Whitfield had been made coadjutor to Archbishop Maréchal just three weeks before the death of the latter, and as the Bulls did not arrive during the lifetime of Archbishop Maréchal, he was consecrated by right of succession on May 25, 1828, by the venerable Bishop Flaget. Archbishop Whitfield invited the Redemptorists into his diocese about 1841, and it was during this administration that the Maryland Province of the Society of Jesus was established.

Archbishop Whitfield obtained a dispensation from the Holy See from the usual abstinence on Saturdays and the Rogation Days, as many poor Catholics found it difficult to secure necessary food on those days.

He devoted his private fortune to the interest of his diocese, building an archiepiscopal residence and completing the tower of the cathedral.

In September, 1834, Reverend Samuel Eccleston, a native of Maryland, a convert, and a Sulpitian, was consecrated by Archbishop Whitfield, who died the following October.

Most Reverend Samuel Eccleston.—At the early age of thirty-three Archbishop Eccleston succeeded to the See of Baltimore. “He had the gifts of charity and urbanity which charm and those intellectual attri-

butes which delight. It had been his pleasing duty to preside over five different provincial councils during his tenancy of the See of Baltimore, and his affability, hospitality, and good-fellowship to the assembled bishops had been the means of smoothing many difficulties and expediting important decisions.”¹

Archbishop Eccleston died April 22, 1851, and in the following August Right Reverend Francis P. Kenrick was elevated to the See of Baltimore.

Most Reverend Francis P. Kenrick.—At the time of his elevation to the See of Baltimore the Province had been narrowed down to the Dioceses of Baltimore, Philadelphia, Pittsburg, Richmond, Wheeling, Charleston, and Savannah.

Simultaneously with the assumption of his new dignity came the further one from the Holy Father by which he was empowered to preside over a Plenary Council as Apostolic Delegate. In pursuance of this exalted commission, the new Archbishop convened the First Plenary Council, May, 1852.

In grateful recognition of the generosity of the Association of the Propagation of the Faith, Archbishop Kenrick called upon the Catholics to establish branches wherever possible. He also took an active part in placing on a firm foundation the American College at Rome. It was Archbishop Kenrick who introduced into his diocese, in 1858, the beautiful devotion of the Quarant Ore.

¹ The Two Archbishops Kenrick—John O’Shea.

His end was hastened by the sanguinary Battle of Gettysburg; on the evening of July 5, 1863, he appeared to be in his usual health, but calmly expired during the night.¹

Most Reverend Martin John Spalding.—The United States Government tried to interfere in the election of the successor to Archbishop Kenrick, but failed, and the Right Reverend Martin Spalding was appointed Archbishop, May 23, 1864.

In 1866 he founded a boys' Protectory and confided it to the Xaverian Brothers; he also built parochial schools near his cathedral and began a church in honor of St. Pius V.

He made a successful appeal to the Northern Catholics to aid their war-stricken brethren of the Faith.

Archbishop Spalding was a distinguished theologian, orator, and author, and his writings form a valuable legacy to the American Church.

His death occurred on February 7, 1872.

Most Reverend James Roosevelt Bayley.—Bishop Bayley, of Newark, who had been an Episcopalian minister and who had been received into the Church in 1842, was installed as Archbishop of Baltimore in October, 1872.

His health was already impaired when he came to the See of Baltimore, but he visited his diocese twice, freed the cathedral from debt and consecrated it. In May,

¹ The Two Archbishops Kenrick—John O'Shea.

1877, Right Reverend James Gibbons, Bishop of Richmond, became his coadjutor. After a visit to Vichy for the benefit of his health, Archbishop Bayley returned to America in a dying condition and died at Newark among the people who loved him so devotedly. His body was laid beside that of his venerated aunt, Mother Seton, at Emmitsburg.

His Eminence James Cardinal Gibbons.—James Cardinal Gibbons was born at Baltimore. He was educated first in Ireland and later in St. Charles College, Ellicott City, Md., and St. Mary's, Baltimore, and was ordained in 1861. Seven years after his ordination he was consecrated Bishop and named Vicar Apostolic of North Carolina. Four years later (1872) he was appointed to the See of Richmond, and in 1877 was made coadjutor to Archbishop Bayley of Baltimore, whom he succeeded in the same year.

He is the second American cardinal, having been raised to that dignity in 1886.

Cardinal Gibbons assisted in 1903 at the Conclave which elected Pope Pius X, and was the first American cardinal to take part in the election of a pope.

Churches and various religious institutions have sprung up during the administration of Cardinal Gibbons and many conversions have taken place in Baltimore, "attributed in a great measure to the personal popularity of the Cardinal and the influence of his convert-making book, 'The Faith of Our Fathers.' "

PROVINCIAL COUNCILS OF BALTIMORE ¹

The Provincial Councils of Baltimore, which had their origin in the far-seeing wisdom of Bishop England, of Charleston, S. C., began with the year 1829—a year memorable in the annals of English-speaking Catholics. Archbishop Carroll had dreamed of assembling a council as a means of strengthening and consolidating the infant Church, but the time was unpropitious and he died without the fulfilment of his great hope. The energy and zeal of Bishop England conquered the apparently insurmountable difficulties, and the plan for the councils approved by Pope Pius VIII was the one suggested by Bishop England to Archbishop Maréchal and acted on by his successor, Archbishop Whitfield.

In October, 1829, when the first council assembled, the Catholics numbered about a half million. Six prelates took part in the deliberations. Four years later, when the second council was held, ten prelates were present. Eight attended the third council in 1837, and in the year 1840, when the fourth council was held, the episcopate of this country numbered thirteen. The fifth, sixth, and seventh councils, which were held at intervals of three years, showed by the increase of bishops the rapid growth in the Catholic population.

Some of the decrees of these councils concerned the limitation of the power of the lay trustees, the encour-

¹ The Two Archbishops Kenrick.—J. O'Shea.

agement of Catholic literature, the care of the Indian tribes of the West, mixed marriages, and divorce. At the sixth council, 1846, the assembled bishops chose the Blessed Virgin Mary conceived without sin as patroness of the United States.

PLENARY COUNCILS

While the See of Baltimore comprised the whole territory of the American Republic, the provincial councils held in that city sufficed for the Church government of the country. The Fathers of the Seventh Provincial Council requested the Holy See to sanction the holding of a plenary synod. The petition was granted and the Pope appointed Archbishop Kenrick of Baltimore as Apostolic Delegate to convene the council and preside over its deliberations.¹

First Council, 1852.—Apostolic Delegate, Archbishop Kenrick.

The council was composed of six archbishops and thirty-five suffragan bishops, together with the Bishops of Monterey and Toronto.

Principal decrees:

1. The creation of several new dioceses.
2. The erection of Catholic schools.
3. The condemnation of secret societies, notably the Free-Masons.

¹ Catholic Encyclopedia—Vol. 1

Second Council, 1866.—Apostolic Delegate, Archbishop Spalding.

The council was composed of seven archbishops, thirty-nine bishops, and three mitred abbots.

Principal decrees were those concerning :

1. The erection of the Catholic University.
2. The creation of additional dioceses.

Third Council, 1884.—Apostolic Delegate, Archbishop Gibbons.

The council was composed of fourteen archbishops, sixty-one bishops, six abbots, and one general of a religious congregation.

Principal decrees were those concerning :

1. Catholic Faith.
2. Ecclesiastical Persons.
3. Divine Worship.
4. The Sacraments.
5. Education of Clerics.
6. Education of Youth.
7. Christian Doctrine.
8. Zeal for Souls.
9. Church Property.
10. Ecclesiastical Trials.
11. Ecclesiastical Sepulture.
12. Enforcement of the Decrees.

The Fathers of this Council signed the postulation for the introduction of the cause of the beatification of Reverend Isaac Jogues, S.J., René Goupil, and Catherine Tegakwita.

The decrees of this council exhibit the actual canon law of the Church in the United States.

DIOCESE OF NEW YORK

By the death of Bishop Concanen the See of New York remained vacant until 1815, as the illustrious Pius VII was a prisoner in the hands of Napoleon. In this state of affairs Archbishop Carroll appointed Reverend Fathers Anthony Kohlmann, S.J., and Benedict Joseph Fenwick, S.J., to administer the diocese.

Right Reverend John Connolly.—In the fall of 1815 Right Reverend John Connolly, O.P., was appointed to the See of New York. There were at the time 13,000 Catholics and four priests in the States of New York and New Jersey, which comprised his diocese. His churches numbered three: two in New York City and one in Albany.

Bishop Connolly built several churches, founded an orphan asylum, and introduced the Sisters of Charity into New York.

He died at the age of seventy-five, February 6, 1825.

Right Reverend John Dubois.—Right Reverend John Dubois was raised from the pastorate of Frederick, Maryland, to the See of New York in 1826 and was consecrated at Baltimore. He governed the see wisely, notwithstanding the difficulties he met with from the lay trustees and from the fanatical spirit of the day.

He received a coadjutor in 1837, in the person of Reverend John Hughes, a priest of Philadelphia.

Most Reverend John Hughes.—On the death of Bishop Dubois, December 20, 1842, Right Reverend John Hughes became the fourth Bishop of New York. To his fearless energy the Church in the United States owes its deliverance from the evils of trusteeism. Previous to his appointment to the New York Diocese he had experienced the evils of this system in Philadelphia. Bishop Hughes set before his people the divine authority imparted by Christ to his bishops, and made clear to them the disorders that arise from lay administration in Church matters.

The people readily took his views and the first diocesan synod in 1841 drew up wise regulations whereby the pastor of the Church had control of temporal as well as of spiritual affairs.

Bishop Hughes laid the foundation of the present Catholic School system in New York.

In the early years of his administration Reverend Fathers Hecker, Walworth, Hewit, Deshon, and Baker were received into the Church and became zealous workers in the ministry.

In 1844 the Holy See granted him as coadjutor, Right Reverend John McCloskey.

In 1850 New York was raised to the rank of a metropolitan see and Bishop Hughes received the pallium in Rome from the hands of the Holy Father himself. The States of New York and New Jersey, together

with all of New England, came under his jurisdiction.

The American College in Rome owes its existence chiefly to Archbishop Hughes, who with Archbishop Kenrick of Baltimore supported Pope Pius IX in the work of its foundation.

“The Church and Nation are forever indebted to the prelate and citizen whose strong personality, indomitable courage, and invaluable service constituted him the man needed in his day to meet critical conditions.”¹

His Eminence John Cardinal McCloskey.—Archbishop Hughes died in 1864 and was succeeded by Bishop McCloskey of Albany, who in 1875, was created a cardinal priest.

On the 25th of May, 1879, His Eminence Cardinal McCloskey dedicated the new St. Patrick's Cathedral.

October 1, 1880, The Right Reverend Michael A. Corrigan, Bishop of Newark, was promoted to the Archiepiscopal See of Petra and was made coadjutor to Cardinal McCloskey.

Most Reverend Michael Corrigan.—Michael Augustine Corrigan was one of the pioneer students of the American College at Rome, which opened December 8, 1859. He was ordained September, 1863, and returned to the United States soon after. When twenty-eight years of age he became president of Seton Hall Diocesan Seminary; at thirty, he was Vicar-

¹ Catholic Encyclopedia.

general; at thirty-three, Bishop of Newark; at forty, Archbishop of Petra and coadjutor with the right of succession to Cardinal McCloskey; at forty-five, Archbishop of New York, and two years later, in 1887, he was made Assistant at the Pontifical Throne.

Owing to the increase in the number of the seminarians the Archdiocesan Seminary at Troy, built by Archbishop Hughes, was moved to Dunwoodie in 1896. This institution, to which he contributed his private fortune of \$100,000, was the crowning glory of Archbishop Corrigan's administration.

May 5, 1902, Archbishop Corrigan died and New York lost "a model Bishop, a splendid citizen, a man of highest character and culture."

His Eminence John Murphy Farley.—John Murphy Farley was ordained a priest at Rome in 1870, and returned to the United States that year to begin his work at St. Peter's Parish, New Brighton, N. Y.

In 1891 he was made vicar-general of the Archdiocese of New York; in 1884 the Pope conferred on him the honor of Domestic Prelate, and later, in 1895, he was made Prothonotary Apostolic.

Monsignor Farley was consecrated Auxiliary Bishop of New York in 1895, and on the death of Archbishop Corrigan in 1902, he became Archbishop of New York.

In the Consistory held November 30, 1911, Archbishop Farley was created Cardinal by Pope Pius X.

DIocese OF PHILADELPHIA

Right Reverend Michael Egan.—In 1808 Reverend Michael Egan, O.S.F., was appointed first Bishop of Philadelphia. The contest with the trustees of his cathedral, added to the fatigues and hardships of episcopal visitations in those days of scanty facilities for travel and rest, told quickly on the physical system of Bishop Egan. In spite of his troubles, which shortened his days, he took a lively interest in the orphans and invited the Sisters of Charity of Emmitsburg to take charge of the Asylum. They arrived in September, 1814, but Bishop Egan died in July, 1814, broken-hearted, “the first victim of episcopal rights,” as the Reverend P. Kenney wrote to Bishop Carroll.

Right Reverend Henry Conwell.—Six years passed away before a successor to Bishop Egan could be found. At last Reverend Henry Conwell, Vicar-General of Armagh, Ireland, accepted the burden of the episcopate, ignorant of the many difficulties awaiting him. In his seventy-fourth year he was consecrated in London and arrived in Philadelphia in 1820.

The annals of the Church of Philadelphia give a sad account of the years of his jurisdiction, owing to the troubles with an unprincipled clergyman, Reverend William Hogan, who had so ingratiated himself with

the trustees that, in December, 1820, Bishop Conwell revoked his faculties. A schism ensued which lasted for many years and threatened to become national.

Bishop Conwell was removed from office and Reverend William Matthews, who had been appointed Vicar-General Apostolic for Philadelphia, became the administrator. On July 11, 1828, Bishop Conwell set sail for Rome. On his return he spent his remaining days in prayerful seclusion. He died in 1842.

Right Reverend Patrick Kenrick.¹—In 1830 the Right Reverend Patrick Kenrick was consecrated Coadjutor Bishop of Philadelphia by Bishop Flaget at Bardstown. He was thirty-four years old and needed the strength of youth for the task before him. The new Bishop accompanied by the old Bishop, Right Reverend Henry Conwell, set out from Bardstown for Philadelphia, which they reached on July 7 of the same year.

The Diocese of Philadelphia had been turned by schism into a place of spiritual desolation, although the Catholics in the City of Philadelphia numbered 25,000. The state of religion throughout the remainder of the extensive diocese was likewise discouraging. Groups of French and German settlers in different parts of the diocese had fallen away from the faith of their Catholic ancestors.

Alone and against the advice of those who should have supported him, Bishop Kenrick commenced his Diocesan Seminary of St. Charles Borromeo. In 1835

¹ The Two Archbishops Kenrick.—J. O'Shea.

he placed the seminary under the care of his brother, Reverend Peter R. Kenrick, who guided its studies for two years. It was later transferred to Overbrook.

In the same year it became evident that the responsibilities of his great diocese, stretching across Delaware into New Jersey and far south into the Allegheny region, were already far beyond the strength of one man, and so Bishop Kenrick asked for the division of his diocese. But not until 1843 was he relieved of part of his burden by the creation of the See of Pittsburg. Right Reverend Michael O'Connor was the first Bishop of the new diocese.

In May, 1847, three Sisters of St. Joseph came from St. Louis to take charge of St. John's Orphan Asylum, Philadelphia, where a novitiate was opened.

In 1851, Bishop Kenrick received from Rome the formal notification of his elevation to the See of Baltimore. The twenty years of his episcopal rule had transformed the disturbed See of Philadelphia into one of peace and order. The thirty priests that welcomed his coming had increased to one hundred, and the churches numbered one hundred and two.

Right Reverend John Nepomucene Neumann, C.SS.R.—Right Reverend John Neumann became the fourth Bishop of Philadelphia, March 28, 1852. At the time of his election he was rector of the Redemptorist house at Baltimore.

In the diocesan synod, 1853, he directed the devotion of the Forty Hours to be observed in all the

Churches in turn, and later he established the Arch-Confraternity of the Blessed Sacrament.

Bishop Neumann devoted himself especially to the development of Catholic schools, of which there were but few, in the diocese of Philadelphia, when he took possession of the see.

His missionary zeal led him to apply himself to the study of the languages. In order to hear the confessions of a small number of his flock, he studied the Irish language.

During a visit to Rome by Bishop Neumann in 1854, the know-nothings tried to obtain the passage of a law detrimental to the Church; but they were thwarted in their design by Right Reverend Michael O'Connor of Pittsburg and Reverend E. J. Sourin, administrator of the Diocese.

In response to the request of Bishop Neumann for a division of the diocese, Pope Pius IX gave him a coadjutor in the person of Reverend James Frederick Wood who was consecrated in Cincinnati in 1857.

On January 5, 1860, Bishop Neumann died suddenly on his way home from a visit to his lawyer's office. The cause of his beatification was introduced in Rome in 1888. He was declared Venerable in 1896.

Most Reverend James Frederick Wood.—At the death of Bishop Neumann in 1860, Bishop Wood succeeded to the See of Philadelphia.

He completed the Cathedral of Saints Peter and Paul which was dedicated in 1864. To meet the needs

of his growing diocese, he introduced many religious congregations; among these were the Sisters of the Holy Child Jesus, Servants of the Immaculate Heart, Sisters of St. Francis, and Little Sisters of the Poor.

Bishop Wood laid the corner-stone of the Seminary of St. Charles Borromeo in 1866.

Philadelphia was raised to the rank of a metropolitan See in 1875, with Pittsburg, Harrisburg, Scranton, and Wilmington as suffragan sees.

Archbishop Wood died June 20, 1883.

Most Reverend Patrick Ryan.—After discharging, for twelve years, the office of coadjutor of St. Louis, Bishop Ryan was promoted to the Archiepiscopal See of Philadelphia on January 6, 1884.

In 1890 he consecrated the Cathedral and founded the Boys' High School.

In 1891 he established as a Congregation the Sisters of the Blessed Sacrament for the education of the Indians and Negroes, with Mother Catherine Drexel as Superior.

Archbishop Ryan had the happiness of blessing and laying the corner-stone of the grand edifice of the Philadelphia Catholic Protectory on June 21, 1896.

He died February 11, 1911, and was succeeded by Right Reverend Edmond F. Prendergast, who had been consecrated Auxiliary Bishop of Philadelphia, February 24, 1897.

DIOCESE OF BARDSTOWN

Right Reverend Benedict Joseph Flaget, S.S.—When the French Revolution broke out, on the advice of his Superior, Reverend Father Emery, Father Flaget decided to offer himself for the United States missions. He sailed from Bordeaux and arrived at Baltimore March 26, 1792. Soon after his arrival he was appointed by Bishop Carroll to Vincennes, and reached his distant mission the following Christmas.

When the See of Baltimore was divided, Father Flaget was appointed Bishop of Bardstown, and was consecrated by Archbishop Carroll in 1810. When the Bishop entered his episcopal city there was as yet no church. His diocese comprised the whole North-west.

In 1820 the diocese had about forty thousand Catholics, with thirty-five churches, attended by twenty-five priests.

During his long episcopate, Bishop Flaget consecrated Bishops Fenwick, Brutè, Chabrat, Spalding, and Purcell.

Bishop Flaget's great experience and holy life gave him weighty influence both in this country and at Rome. He spent himself in missionary labors.

On July 4, 1817, Rev. John Baptist David was appointed Coadjutor of Bardstown with right of succession.

When Bishop Flaget resigned his see, Right Rev. John B. David became, against his will, second Bishop of Bardstown. His first act was to name Bishop Flaget Vicar-general of the diocese; his next act was to send in his resignation of the See of Bardstown to Rome, stating clearly the causes which unfitted him for this position. Bishop Flaget returned to Kentucky accompanied by Bishop Rosati of St. Louis. Bishop David persisted in his resignation, and the three Prelates wrote to His Holiness urging him to accept the resignation of Bishop David and to dispose of Bishop Flaget and Rev. G. I. Chabrat for the best interests of the Church. The resignation was accepted, and Bishop Flaget was reappointed to the Diocese of Bardstown, where he labored until 1850.

In 1841 the See of Bardstown was transferred to Louisville, and in the same year Bishop David died, having resigned his coadjutorship nine years before. In 1834 Reverend Father Chabrat was made coadjutor. Threatened with the loss of sight, this Bishop also resigned and was succeeded by Reverend Martin Spalding, 1848.

Right Reverend Martin Spalding.—Bishop Flaget died in 1850 and Reverend Martin Spalding became Bishop of Louisville. He completed the Cathedral begun by Bishop Flaget and was made Archbishop of Baltimore in 1864.

When Bishop Spalding was transferred to the See

of Baltimore, Reverend Peter John Laviaille was compelled to accept the bishopric of Louisville.

Right Reverend Peter John Laviaille.—He encouraged his priests and people to labor to repair the losses caused by the Civil War.

Bishop Laviaille attended the Second Council of Baltimore.

He died on the 11th of May, 1867.

Right Reverend William G. McCloskey.—Bishop McCloskey was ordained by Archbishop Hughes in the old St. Patrick's Cathedral on October 6, 1852.

When the American College was founded, Doctor McCloskey became its first American president. Archbishops Riordan and Corrigan, Bishops Montgomery, Northrop, Richter, and Horstman were students there during his incumbency.

He was consecrated in the chapel of the American College, May 24, 1868, by Cardinal Reisach, and appointed to the See of Louisville, made vacant by the death of Bishop Laviaille. During his episcopate, the priests of the Congregation of the Resurrection took charge of St. Mary's College; Franciscans and Carmelites, Sisters of Mercy, and other religious communities were called upon to aid him in the instruction of the people of his diocese. He died in 1909.

Right Reverend Dennis O'Donohue.—He was consecrated Auxiliary Bishop of Indianapolis, April 25, 1900, and transferred to Louisville, 1910.

DIOCESE OF BOSTON.

Right Reverend John Lefebvre de Cheverus.—When the See of Baltimore was divided, Reverend John de Cheverus became the Bishop of Boston. He was a native of Mayenne in France. In 1796 he arrived in America, and labored among the Indians in Maine and the scattered Catholic congregations of Salem, Newburyport, Plymouth, and Braintree, until he was consecrated Bishop of Boston, Nov. 1, 1810, at Baltimore.

In his vast Diocese he found but three churches and about seven hundred Catholics, exclusive of the Indian Missions of Maine.

At the invitation of the legislature of Massachusetts, the Bishop revised the oath to be taken by all citizens before election.

In 1816 he established the Ursulines in Boston. This establishment was made possible by the zeal and generosity of Reverend John Thayer.

In 1817 Bishop de Cheverus ordained his first ecclesiastical student, Dennis Ryan, who became a missionary among the Indians of Maine.

In 1818 the memorial chapel of St. Augustine, where the remains of Father Matignon now lie, was dedicated. This is the oldest Catholic chapel in Boston.

Years of hard work began to tell on Bishop de Che-

verus and his physician advised a return to his native land. In 1823 King Louis XVIII of France requested his nomination to the See of Montauban, and much to the regret of the Catholics of the United States, Bishop de Cheverus embarked for Europe. In 1826 he was promoted to the Archbishopric of Bordeaux and in 1835 was created Cardinal. When in the following year he died, two nations mourned his loss.

Right Reverend Benedict Joseph Fenwick, S.J.—Benedict Joseph Fenwick, Second Bishop of Boston, was consecrated November 1, 1825, in Baltimore. The Very Reverend William Taylor, who had administered the Diocese since the departure of Bishop de Cheverus, welcomed him to his see.

Bishop Fenwick thus describes his see in a memorandum: "The Diocese of Boston comprehends all the New England States. The Catholics reside principally in Boston. At present there are but eight churches, all of which, with the exception of the Cathedral, scarcely deserve the name."¹ There were then only two priests in the Diocese, the Reverends P. Bryne in Boston, and D. Ryan at New Castle, Maine. Bishop Fenwick opened a seminary in his own house; he himself was the superior and professor of theology. In this Seminary were prepared the pioneer priests Fathers Fitton, Wiley, Smith, Tyler, and O'Flaherty.

¹ History of the Catholic Church in the United States—John Gilmary Shea.

In 1829, under the auspices of the Bishop, "The Jesuit,"¹ a weekly paper, was ably edited.

Bishop Fenwick introduced the Sisters of Charity from Emmitsburg into the diocese in 1832, and, seventeen years later, he encouraged Reverend George Haskins to found the House of the Angel Guardian, a Home for boys.

During this episcopate hostility to Catholics made itself felt and one of the most shameful manifestations of bigotry was the burning of the Ursuline Academy at Charlestown, on the night of August 11, 1834.

The First Diocesan Synod, attended by thirty priests, was held in 1842; and the following year the Diocese of Hartford was erected.

In 1844 the Right Reverend John Bernard Fitzpatrick was appointed coadjutor.

Bishop Fenwick died August 11, 1846, leaving fifty churches and as many clergymen in one of the most flourishing dioceses in the United States.

Right Reverend John Bernard Fitzpatrick.—John Bernard Fitzpatrick—"Good Bishop John"—was the third Bishop of Boston and was consecrated at Georgetown, D. C., March 24, 1844. In 1846 he took part in the Sixth Provincial Council of Baltimore.

Through the efforts of Reverend Father McElroy, S.J., the Sisters of Notre Dame de Namur were introduced into the diocese in 1849. This congregation has since spread throughout Massachusetts and forms a part of the educational force of the archdiocese.

¹This paper after many changes became *The Pilot*.

The creation of the Dioceses of Burlington and Portland decreased considerably the limits of the Diocese of Boston.

The summer of 1854 was made memorable by the Know-Nothing movement. Churches at Dorchester, Bath, and Manchester were destroyed by mobs.

At Ellsworth, Maine, the Reverend John Bapst, S.J., was tarred and feathered and driven from the place. The legislature of Massachusetts also appointed a special committee to investigate the convents, and the members of the commission forced themselves into several establishments. During this year Bishop Fitzpatrick paid his official visit to Rome, after having suffered, together with his people, the utmost indignities and persecutions at the hand of the bigots. He received encouragement and consolation from Pope Pius IX and the message to his people "to persevere under afflictions."¹

During many years Bishop Fitzpatrick had been an invalid, yet he remained active till the end in directing the affairs of his diocese.

He died on February 13, 1866, consoled by the prosperity of his diocese, which had increased threefold during his administration.

Reverend Isaac T. Hecker thus sums up the character of Bishop Fitzpatrick: "Bishop Fitzpatrick was the hierarchical exponent of all that was traditional and commonplace in Catholic public life."

¹ Catholic Encyclopedia.

Most Reverend John Joseph Williams.—"Archbishop Williams' life virtually spans the history of the Catholics of Boston." When he was ordained in 1845 the Church of Boston was in its infancy, and at his death he left an archdiocese of 1,366,000 Catholics divided among six suffragan sees. During his long life he had been successively Rector of St. James Church and Vicar-general of Bishop Fitzpatrick. As Rector of St. James Church, he introduced the Society of St. Vincent de Paul.

In 1866 he was consecrated bishop, and in 1875, when Boston became an archdiocese, Bishop Williams was its metropolitan.

The episcopate of Archbishop Williams was one of phenomenal expansion. This was due to the opening of religious institutions in Boston and the foundations made in that city by the various religious orders, which he had invited to the diocese.

The notable memorials of his long episcopate were:

Holy Cross Cathedral.

St. John's Seminary.

St. Mary's Infant Asylum.

The Home for the Aged.

The House of the Good Shepherd.

The Working Boys' Home.

The Working Girls' Home.

The Free Home for Consumptives.

The Holy Ghost Hospital.

The Daly Industrial School.

In the year of his consecration, Bishop Williams

took part in the deliberations of the Second Plenary Council of Baltimore, and in 1870 he went to Rome to attend the Vatican Council. He helped to establish the American College at Rome. In the Third Plenary Council of Baltimore, 1884, few of the weighty questions were disposed of without the sanction of Archbishop Williams.

In 1891 he received as Auxiliary Bishop the late Right Reverend John Brady, and in February, 1906, Right Reverend William H. O'Connell, Bishop of Portland, was named coadjutor to the See of Boston with right of succession.

In the following year, August 30, 1907, Archbishop Williams passed to his eternal reward.

His Eminence William Henry O'Connell.—William Henry O'Connell was born December 8, 1859, at Lowell, Mass. He was ordained at the American College, Rome, January 8, 1884, and returned to Boston in 1886 to labor as assistant priest for nine years.

He was made Rector of the American College in 1895, and five years later Pope Leo XIII nominated him for the See of Portland, Maine. In the interests of the Church he was a special envoy to Japan in 1905.

In February, 1906, Bishop O'Connell became coadjutor to the Archbishop of Boston, and on the death of Archbishop Williams he succeeded to the vacant see.

In the Consistory held November 30, 1911, Archbishop O'Connell was created Cardinal by Pope Pius X.

STATE OF THE CHURCH IN 1850

In 1850 there were six ecclesiastical provinces ¹ in the United States, embracing the following dioceses:

Baltimore.—Suffragan Sees: Philadelphia, Richmond, Wheeling, Savannah, Charleston, Pittsburg.

Oregon City.—Suffragan Sees: Walla-Walla, Vancouver Island.

St. Louis.—Suffragan Sees: Dubuque, Nashville, St. Paul, Chicago, Milwaukee.

New York.—Suffragan Sees: Boston, Hartford, Albany, Buffalo.

Cincinnati.—Suffragan Sees: Louisville, Detroit, Vincennes, Cleveland.

New Orleans.—Suffragan Sees: Mobile, Natchez, Little Rock, Galveston.

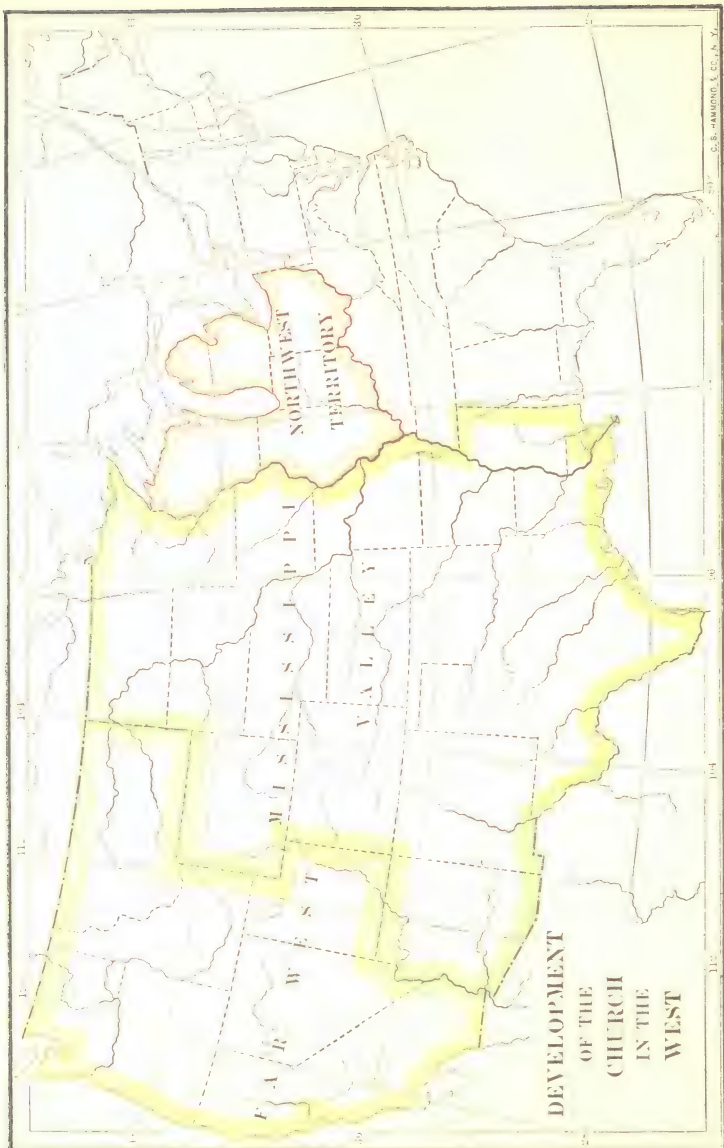
California and other newly acquired territory had not yet been erected into a province.

The Catholic Church in the United States consisted of six archbishops, thirty-three bishops, eighteen hun-

¹ A province is the territory comprising several dioceses within which an archbishop or metropolitan exercises jurisdiction.

dred priests, and a Catholic population of over three millions.

In 1853 Archbishop Bedini, Papal Nuncio to Brazil, was sent by the Holy See to judge of the progress of Catholicity and to investigate certain causes of complaint. The Nuncio was kindly received by President Pierce in Washington and warmly welcomed by Catholic prelates and people. However, in many of the larger cities, notably Pittsburg, Louisville, and Cincinnati, his visit excited the hostility of the adherents of Know-Nothingism and of infidel refugees.



DEVELOPMENT
OF THE
CHURCH
IN THE
WEST

THE CHURCH IN THE WEST

At the close of the Revolutionary War the tide of immigration set westward; and the history of the Church beyond the Alleghanies from 1783 must be gathered from the records and annals of the missions and pioneer settlements.

These settlements naturally divide themselves into three sections: The Northwest Territory, The Mississippi Valley, The Far West.

The history of the Northwest Territory and the Mississippi Valley blends, and centers around the early sees of New Orleans, St. Louis, and Cincinnati.

The Northwest Territory and the Mississippi Valley.

—The Northwest Territory, that is, the land bounded by the Ohio and Mississippi Rivers and the Great Lakes, was claimed by Massachusetts, Connecticut, New York, Virginia, and Maryland. They based their claims on the terms of their original charters.

When, in 1796, Jay's treaty put an end to the control of the British within the limits of the United States, the priests laboring in the region of the Great Lakes and along the banks of the Mississippi were recalled by the Bishop of Quebec, to whose diocese they belonged, thus leaving a vast territory without a resident priest. Bishop Carroll gladly availed himself

of the aid of the Sulpitians who arrived in Baltimore from France.

Pope Pius VII erected Bardstown into a see comprising Kentucky and Tennessee with the temporary administration of the Northwest Territory which embraced Illinois, Indiana, Michigan, Wisconsin, and Ohio. Three priests were laboring among the scattered communities of Kaskaskia, Cahokia, Prairie du Rocher, in Illinois; Vincennes in Indiana; Detroit, Raisin Basin, Mackinaw, in Michigan; Green Bay in Wisconsin; Sandusky in Ohio. Bishop Flaget, who had been a missionary here from 1793 to 1795, made an episcopal visitation of the Northwest Territory in 1815. He found a great advance in religion and wrote hopefully of it to Archbishop Carroll.

Feeling the burden of his diocese too heavy, Bishop Flaget asked for a coadjutor and recommended the erection of two new dioceses in the Northwest Territory. In answer to this request, Ohio was erected into a diocese and the Reverend Edward Fenwick was consecrated its first bishop with his see at Cincinnati, January 13, 1822.

In March, 1833, Pope Gregory XVI established the Diocese of Detroit, and the following year Vincennes became a diocese, with the Reverend Simon Gabriel Bruté as its incumbent. Milwaukee was established a diocese in 1843.

By immigration the Northwest has steadily grown until it comprises five archbishoprics; Cincinnati, Chicago, Milwaukee, Oregon City, and Dubuque.

DIOCESE OF NEW ORLEANS

Louisiana was given to the jurisdiction of Bishop Carroll in 1805, that is, two years after it was acquired by the United States.

In virtue of his power to delegate a vicar-general, Doctor Carroll appointed Reverend J. B. Olivier and Reverend Mr. Sibourd, who found their authority defied by the Spanish clergy.

In 1812 the Reverend William Dubourg was appointed, and made apostolic administrator to the diocese of Louisiana and the Floridas. He was consecrated in 1815 and on his return made St. Louis his residence. He visited his episcopal city of New Orleans yearly and gradually overcame opposition.

In 1823, when Right Reverend Joseph Rosati was made his coadjutor, Bishop Dubourg took up his residence at New Orleans. Worn out with the difficulties of his administration, he returned to Europe in 1826 and resigned his see.

Right Reverend Leo De Neckere was the second Bishop of New Orleans. He was consecrated in 1830, and fell a martyr of charity while ministering to the yellow fever patients in New Orleans, September 4, 1833.

Most Reverend Antony Blanc, third bishop and first archbishop, was Vicar-general of New Orleans, 1831. He became administrator on the death of Bishop De Neckere and was appointed successor to the see in 1835.

At the Seventh Provincial Council of Baltimore, it was decided that New Orleans be raised to a province with Mobile, Natchez, Little Rock, and Galveston as suffragan sees.

Most Reverend John M. Odin was consecrated as Vicar-Apostolic of Texas in 1842, and succeeded to the See of New Orleans in 1861. He died May 25, 1870.

Most Reverend Napoleon Perché succeeded in 1870, as third Archbishop of New Orleans. By his gentleness he won the good-will of refractory trustees, who made over the ecclesiastical property to him and his coadjutor. His energy and eloquence obtained for him the title of "Bossuet." He died in 1883.

Most Reverend F. K. Leray, elevated from the See of Natchitoches to the Archbishopric of New Orleans, was one of the most honored of the Fathers who assembled at Baltimore in the Third Plenary Council, 1884.

Most Reverend F. Janssens, transferred from Natchez, became the fifth Archbishop of New Orleans in August, 1888.

Most Reverend Placide Louis Chapelle, coadjutor to Archbishop Salpointe of Santa Fé, was transferred to the Archbishopric of New Orleans and in 1898 was Apostolic Delegate to Cuba and Porto Rico. As Envoy Extraordinary to the Philippine Islands, he rendered signal service. While visiting his parishes of Louisiana, yellow fever broke out in New Orleans, and Archbishop Chapelle went to serve his stricken people. God accepted the life which the devoted shepherd offered for his flock. He died of yellow fever in 1905.

The Most Reverend James Hubert Blenk, S.M., was transferred from the See of Porto Rico to the Archbishopric of New Orleans, in 1906.

DIOCESE OF ST. LOUIS

The early history of the Catholic Church in Missouri is most interesting in connection with the origin of the City of St. Louis. As early as 1675 we have an account of Marquette's visit to the little station of Cahokia.

Out of the old records of the Church there could be woven around Cahokia, St. Genevieve, St. Charles, and St. Louis, a beautiful history of a hundred and fifty years of ecclesiastical and civil life, not found in the ordinary pages of history.

One of the oldest records tells us that Thomas Flynn, of the Order of the Capuchins, exercised the functions of parish priest in St. Louis from November 9, 1806, to June 2, 1808. From this time until May, 1813, no regular pastor was stationed at St. Louis. The Church was visited by priests from the neighboring parishes. In 1813 Father Savigne became permanent curate of the parish of St. Louis. All these years the struggling parish had no school, no convent, and no asylum.¹

In 1815 Bishops Dubourg and Flaget visited St. Louis. Bishop Dubourg remained in the city until 1824, making St. Louis the episcopal seat of the terri-

¹ Archbishop Glennon Address on the occasion of the Golden Jubilee of the Church of St. Louis.

tory. On March 25, 1824, he consecrated Father Rosati as his coadjutor with residence at St. Louis. Bishop Dubourg retired to New Orleans.

Bishop Rosati began the upward and onward movement of Catholicity in St. Louis. He gave to the Propaganda the following report under date of November 1, 1825: "In the State of Missouri there are the following parishes; St. Louis, the most considerable town of the whole State. . . . There is only one priest and there ought to be at least two more. . . . Carondelet, having about one hundred French families; Florissant, a French village, one Jesuit."¹ There is an account of nine other missions and one priest to serve them all.

In 1841 Bishop Rosati consecrated the Reverend Peter Richard Kenrick and made him coadjutor with the right of succession.

Bishop Kenrick succeeded Bishop Rosati in 1843, and became the first Archbishop of St. Louis in 1847.

When Archbishop Kenrick entered upon his long and illustrious career, the Archdiocese comprised Missouri, Arkansas, and the western part of Illinois. The institutions he found there were of a very crude and inferior order, but all these conditions have changed.

Most Reverend John Joseph Kain succeeded Archbishop Kenrick in 1895, and at his death in 1903 he was succeeded by **Most Reverend John Joseph Glennon**.

¹ "Archives of the Propaganda, Codex 8."

From the Church of St. Louis have grown the great Dioceses of Chicago, Milwaukee, and Dubuque. From this same source sprang the dioceses of St. Joseph, Kansas City, Leavenworth, Wichita, Concordia, Cheyenne, and Lincoln.

DIOCESE OF CINCINNATI

As missionary, Father Edward Fenwick, O.P., bore the Cross from the Catholic settlement in Kentucky to the woods of Ohio, 1814. In his first excursion he found three Catholic families in the center of the state and formed them into a congregation. Seven years passed before Father Fenwick received the mitre, but during his administration, the three pioneer families had enlarged to a diocese of seven thousand souls. He erected a cathedral and seminary. He died of cholera in 1832.

When **Right Reverend John Baptist Purcell** arrived in Cincinnati, in 1833, he found one church—St. Peter's Cathedral—in that city. In 1850 the Diocese was raised to the dignity of the Metropolitan See and the following year Mount St. Mary's of the West was opened. From this Seminary went forth for a half century the clergy of the Middle West.

The Sisters of Charity had been working in the Diocese since 1829 in schools and orphanages, and Bishop Purcell, who was an advocate of Catholic education, brought the Order of the Sisters of Notre Dame de Namur to open schools in 1840. They were followed by other orders of men and women to supply the growing needs of religion.

He died in 1883. The last years of this great prelate's life were clouded by financial reverses; nevertheless, the diocese had grown from infancy to manhood under his administration. Archbishop Purcell was the power which moulded the Church in the West as Archbishop Hughes was her champion in the East.

Most Reverend Henry William Elder, Bishop of Natchez, Mississippi, was made Archbishop Purcell's coadjutor with the right of succession in 1880 and succeeded to the See in 1883.

He entered upon his episcopal duties during the crucial period of financial difficulties, and by the prudence and wisdom of his administration did much to relieve the strain of the situation. The zeal of his predecessor characterized his efforts in behalf of Catholic education. He died October, 1904.

Most Reverend Henry Moeller, consecrated Bishop of Columbus in 1900, was made coadjutor to Archbishop Elder in 1903, and succeeded that Prelate in 1904.

To the firmness of Archbishop Moeller and the concerted action of his Suffragans is due the high standing of Catholic education in the archdiocese and the flourishing condition of its parochial schools.

DIOCESE OF CHICAGO

No account, however brief, of the Church in the Middle West can be given without noting the development of the Sees of Chicago and St. Paul.

The fifth Provincial Council of Baltimore (1843) recommended the formation of Chicago as a See with **Right Reverend William Quarter** as first Bishop. Upon his arrival he set to work to organize his new diocese, and to supply the place of the priests whom Bishop Bruté had lent from the Diocese of Vincennes.

Bishop Quarter died in 1848. The four years of his episcopate were years of foresight, zeal, and energy, which bore the fruit of blessings for the diocese.

Right Reverend James O. Van de Velde, S.J., the second Bishop of Chicago, was consecrated in St. Francis Xavier Church, St. Louis, in 1849. He added an orphan asylum to the institutions already erected and his name is associated with the founding of the Rush Medical College.¹ Bishop Van de Velde resigned his see and was transferred to the Diocese of Natchez in 1853, where he died two years later.

Right Reverend Anthony O'Regan was summoned from the position of President of the Theological

¹ The Catholic Encyclopedia.

Seminary of St. Louis to become the third Bishop of Chicago and was consecrated July, 1854. He invited the Jesuits into his diocese.

The erection of the See of Alton (1857) relieved him of a portion of his responsibility.

After two years of unsuccessful administration he set out for Rome to resign his see. His resignation was accepted and he died in London, 1866.

The accession of **Right Reverend James Duggan** marks a new era in Catholic Chicago. He had been administrator of the diocese and organized the parochial school system. Charitable institutions multiplied. When Bishop Duggan became mentally incapacitated in 1869, the Reverend T. J. Halligan took charge of the diocese.

Right Reverend Thomas Foley was appointed administrator of the practically vacant see, and was consecrated bishop in 1870. He had hardly taken up his charge, when he witnessed the devastation of the Church property by the Chicago fire, 1872. The work of reconstruction was undertaken with such energy that at his death, in 1879, there were about three hundred churches in the diocese and the number of priests had increased to two hundred and six.

Most Reverend Patrick Feehan.—On September 10, 1880, Chicago was raised to the dignity of an archdiocese and **Bishop Feehan**, the successor of the Right Reverend Thomas Foley, was made its first Arch-

bishop. He attended the Third Plenary Council at Baltimore in 1884.

Owing to failing health, the Archbishop asked for an assistant and received Reverend Peter James Muldoon, who was consecrated Bishop in 1901. Archbishop Feehan died in 1902. His administration saw a development of Catholic life unprecedented in any other period of the history of Chicago.

Most Reverend James Edward Quigley was transferred from the See of Buffalo to the Archbishopric of Chicago in 1903. He found himself at the head of the most cosmopolitan diocese of the world. His talent for mastering details brought a new order and system into the government of the archdiocese.

In 1908, Right Reverend Peter Rhode was consecrated Auxiliary Bishop of Chicago.

DIOCESE OF ST. PAUL

In 1840, Right Reverend Doctor Loras, first bishop of Dubuque, sent Father Lucien Galtier, the pioneer priest, who named St. Paul, to the upper Mississippi. When he reached his destination, there was but one log house on the site of the present City of St. Paul. In 1841, Father Ravoux replaced Father Galtier and began his apostolate among the Sioux, for whom he was soon able to write a book of hymns and instructions in their own tongue.

On July 2, 1851, when the **Right Reverend Joseph Cretin** took possession of this new diocese, Father Ravoux gave him a contract which entitled him to purchase twenty-two well-located lots for nine hundred dollars. This was the beginning of the material prosperity of the diocese, which comprised Minnesota and the eastern portions of North and South Dakota. At the death of Bishop Cretin in 1857 the Catholic population of St. Paul had increased from 1,200 to 50,000. This marvelous growth was due to the immigration of settlers to the rich western lands.¹

Bishop Cretin was succeeded by **Right Reverend Thomas Langdon Grace**, who was consecrated July 24, 1859. The work of this saintly prelate is a bright page in the story of the diocese. He resigned his see in 1884 and died in 1897.

Right Reverend John Ireland was consecrated in 1875 and named Coadjutor to Bishop Grace, whom he succeeded in 1884. The see was elevated to the rank of a metropolitan, May 15, 1888. Under the leadership of Archbishop Ireland, the Diocese of St. Paul has developed by the erection of eight suffragan sees.

¹ Archbishop Ireland's Sermon on the occasion of the Jubilee of the Church of St. Paul.

DIOCESE OF MILWAUKEE

The same story of growth and progress is shown by the annals of the Church in Milwaukee and Dubuque. The seed sown by such men as Bishops Henni and Loras have borne fruit in Iowa, Nebraska, Wyoming, and Michigan a hundred and a thousand fold.

In the latter half of the seventeenth century, a mission was founded at Green Bay, on the soil of Wisconsin by Fathers Allouez, and Dablon and other priests of the Society of Jesus; but when the Jesuits were outlawed by the French Government the Catholics were left without spiritual help. After the Sees of Bardstown, Cincinnati, and Detroit were founded, the visits of priests become frequent.

In November, 1843, Pope Gregory XVI erected the See of Milwaukee embracing Wisconsin and eastern Minnesota. Reverend John Martin Henni was assigned the task of building up the Church in this region.

Most Reverend John Martin Henni.—Bishop Henni was consecrated in March, 1844, by Bishop Purcell. It was a barren field that met his gaze when he entered his episcopal city, as Mass had been said there for the first time only seven years before. Under his able leadership, the faithful were soon busy erecting churches. After six years of administration he reminded his

people of what had been done in these words: "When six years ago we took possession of the newly established bishopric of Milwaukee, we found nothing of note here. All things had to be begun; all things had to be created. We found but four priests incorporated in our diocese, laboring for this great fold of ten thousand souls. Churches and chapels have sprung up; schools, institutions of piety, and convents exist now not only on the Milwaukee, but on the Wisconsin and Mississippi rivers. Thank God with us that He has thus blessed this diocese beyond expectation."¹

In 1853, he completed the Cathedral of St. John. At various times he introduced many religious orders to supply the needs of his diocese. In 1868, the limits of the diocese were decreased by the founding of the Sees of Green Bay and La Crosse. Milwaukee became an Archbishopric in 1875 with the suffragan sees of Green Bay, La Crosse, Marquette and St. Paul. Right Reverend Michael Heiss was made his coadjutor in March, 1880, and on September 7, 1881, Archbishop Henni passed to his eternal reward.

Most Reverend Michael Heiss.—Bishop Heiss was transferred from the Diocese of La Crosse to the coadjutorship of Milwaukee, and on the death of Archbishop Henni, he became second Archbishop of that see. The pallium was conferred on him on April 23, 1883. At the Vatican Council in 1869, he was ap-

¹History of the Catholic Church in the United States.—John Gilmary Shea.

pointed a member of one of the four great commissions, each being composed of twelve Bishops representing all parts of the world.

After an active and devoted life, he died May 26, 1890. **Most Reverend F. X. Katzer**, Bishop of Green Bay succeeded Archbishop Heiss.

Most Reverend Sebastian Messmer.—Bishop Messmer was appointed Bishop of Green Bay in 1892, whence he was promoted to the Metropolitan See of Milwaukee in 1903. In September, 1911, Right Reverend Joseph M. Koudelka was made Auxiliary Bishop.

DIOCESE OF DUBUQUE

The first white men to visit Iowa were the missionaries, Fathers Marquette and Hennepin. Later, missionaries from Quebec labored among the Indians of Wisconsin and Iowa and kept alive the Faith among the scattered pioneers.

After 1833 it began to be settled and the lead mines and fertile prairies of Dubuque brought about immigration in large numbers. The Diocese of Dubuque was created in 1837 and Reverend Pierre Jean Mathias Loras became its first bishop.

Bishop Loras.—He was consecrated at Mobile, December 10, 1837, by Bishop Portier. His administration was marked by the same zeal and piety as characterized the labors of all the pioneer bishops of the country. "He multiplied priests, encouraged immigra-

tion, and welcomed various religious orders of men and women."¹

He made two visits to France and one to Ireland in search of zealous priests to help him in his large and scattered field, and returned with men of heroic mould willing to spend themselves in God's service.

In 1855 at his own request he received as coadjutor, Reverend Clement Smyth, superior of a Trappist monastery in Dubuque. Bishop Loras died Feb. 20, 1858, leaving forty-eight priests, sixty churches, and fifty-four thousand Catholics in his diocese.

Right Reverend Clement Smyth.—He was consecrated in May, 1857, by Archbishop Kenrick of St. Louis. Immigration continued but the troubled state of affairs brought on by the Civil War prevented any increase in the erection of churches.

He died September 22, 1865, after a life of solid piety and boundless charity, and was succeeded by Right Reverend John Hennessy.

Right Reverend John Hennessy.—He was consecrated by Archbishop Kenrick at Dubuque Sept. 30, 1866.

He directed his attention to Catholic education in his diocese, in spite of the opposition, even of the Catholics themselves. He founded St. Joseph College and Theological Seminary, and in 1893 was made first Archbishop of Dubuque with the suffragan Sees

¹ "Catholic Encyclopedia."

of Davenport, Omaha, Wichita, and Sioux Falls. He died March 4, 1900.

Most Reverend John J. Keane.—On the death of Archbishop Hennessy, Right Reverend John J. Keane, a former Bishop of Richmond and first Rector of the Catholic University of America was elevated to the See of Dubuque, on July 24, 1900.

He labored in the cause of education, increased the faculty and buildings of St. Joseph's College, established a band of diocesan missionary priests, and invited many religious congregations into his diocese.

His reputation as a preacher, lecturer, and scholar extended beyond the limits of his own flock.

In 1902 the diocese of Sioux City was formed from the western part of the archdiocese, and in 1911 the diocese of Des Moines was established.

Archbishop John J. Keane resigned and was appointed to the Titular See of Ciana on April 28, 1911.

In August, 1911, Right Reverend James J. Keane was transferred from the See of Cheyenne and promoted Archbishop of Dubuque.

THE CHURCH IN THE SOUTHERN STATES

During the first century of Catholicity in the United States, the original See of Baltimore and its suffragans, did wonderful work for the spread of religion throughout New England and the Middle States. The red-man was civilized and the emigrant found spiritual leaders in the bishops and priests. Under these self-sacrificing men, churches and schools arose, but the tide of emigration was wanting in the South, hence the slow advance of faith in that region.

Louisiana, which embraced the country west of the Mississippi River, had, at the request of the Spanish government, been formed into a diocese by Pope Pius VI in 1793. The learned Cuban, Reverend Dr. Penalver, was appointed Bishop of New Orleans in that year.

When Louisiana was ceded to the United States in 1803, the administration of the Church was confided to Bishop Carroll. (See New Orleans.)

In the year 1786 a vessel bound for South America put into the Harbor of Charleston. There was a priest on board, who celebrated Mass in the house of an Irish Catholic for a congregation of twelve persons. This was the formal introduction of the Catholic religion into the present Diocese of Charleston. A year or two later an Irish priest in feeble health spent a short time in the city. Doctor Thomas Keating, who officiated at St. Mary's Church in Philadelphia was subsequently sent to Charleston and figures as the founder

of St. Mary's, the oldest Catholic Church in the Carolinas and Georgia.¹

From this Church missionary chapels arose at Savannah, Augusta, and Newberne, and St. Mary's pastor held spiritual administration over this vast domain until the coming of the first chief Shepherd of the Southland, the immortal **John England**, who took possession of the See of Charleston in 1820. At his arrival the diocese embraced the Carolinas and Georgia, and counted only five or six small churches with two clergymen. Bishop England led a most active and laborious life, and when God called this great man to Himself in 1842, thousands mourned the irreparable loss which the Church in the United States sustained in his death. He was succeeded in 1844 by **Right Reverend Ignatius Reynolds**.

Bishop Lynch.—Right Reverend Patrick N. Lynch, third Bishop of Charleston, was a native of South Carolina and was consecrated in 1858. During the critical period of the Civil War, Bishop Lynch undertook a mission of peace on behalf of the Confederacy to Catholic France. He returned to Charleston to find his diocese in ruins from fire and sword. Under Bishop Lynch, North Carolina was separated from Charleston and erected into a Vicariate in 1868 with **Right Reverend James Gibbons**, later Cardinal Gibbons, as Vicar-Apostolic.

¹ The Roman Catholics were excluded by law from Georgia at its first settlement and were not allowed a foothold until after the Revolution. The first church was established 1796, in Wilkes County.

On February 26, 1882, the noble Bishop Lynch died.

Right Reverend Henry Pinckney Northrop.—Right Reverend Henry Pinckney Northrop, fourth Bishop of Charleston, assumed the spiritual administration of the diocese in 1883.

In 1886 Bishop Northrop faced the difficulties consequent upon the earthquake which destroyed much of the ecclesiastical property of the city.

In Virginia the progress of the Faith was never rapid. One Catholic missionary traversed the state in 1820. Ten years after it could claim but four priests.

Right Reverend Richard V. Whalen, appointed to the See of Richmond in 1841, was its second bishop. For nineteen years previous to this appointment the see had been administered by Archbishop Maréchal, who took charge after the departure of the **Right Reverend Patrick Kelley**, its first Bishop.

Bishop Kelley returned to Ireland after a troubled administration.

When Doctor Whalen took up his residence at Wheeling, West Virginia, **Right Reverend Dr. McGill** was nominated Bishop of Richmond.

By the admission of Texas into the United States, 1845, the Church received additional strength, and the erection of the Sees of Natchez, Little Rock, Galveston, and Savannah showed the progress of Catholicity along the Lower Mississippi, on the Gulf of Mexico, and along the Atlantic Coast.

The story of the Diocese of Santa Fé with its people of Spanish origin, and until 1850 subject to the Spanish bishops, belongs to the history of the Church in the Southern States.

This see was raised to the archiepiscopal dignity in 1875.

DIOCESE OF SAN FRANCISCO

In 1840 Pope Gregory XVI erected the two Californias into a diocese with Reverend Garcia Diego y Moreno, O. S. F., as its first bishop. Six years previous, the flourishing mission of San Diego had been secularized by the Mexican Government so the new Bishop found nothing but ruined and deserted churches. Owing to the abject poverty of the mission of San Diego, he stationed himself at Santa Barbara where he arrived in January, 1842.

When he was consecrated the Pious Fund was turned over to him, but in February, 1842, it was confiscated by President Santa Anna of Mexico and incorporated into the national treasury. The bishop traversed the province endeavoring to save his flock, but his health failed in 1845, and he died in the following year.

Right Reverend Joseph Alemany.—When San Francisco was raised to the rank of a metropolitan see, Right Reverend Joseph Alemany O. P., Bishop of Monterey, was transferred to the new see as its first archbishop, in 1853. Born in Spain, ordained in

Rome, his knowledge of many languages put him in touch with the various elements of the diocese. Two years of missionary life in Ohio, Kentucky, and Tennessee had enabled him to master the English language. At the time of his elevation to the Archbishopric of California, there were but twenty-one adobe mission-churches scattered up and down the state.

Many of the fortune-hunters who came to California in 1848, brought the old Faith with them and responded generously to his appeals for the building of proper places of worship; while through the State Department he compelled the Mexican Government to keep the agreement made to the Church in California, and pay the interest at least on the money acquired by secularization.

He lived to see the state divided into three dioceses with about three hundred thousand Catholics, a body of devoted clergy, and numerous charitable and educational institutions. In 1883 Reverend Patrick Riordan was appointed his coadjutor with the right of succession to the See of San Francisco. He was consecrated at Chicago and accompanied Archbishop Alemany to San Francisco. Archbishop Alemany resigned the see in 1884, after thirty-four years of arduous labor. He left to his diocese an example of a truly apostolic man.

Most Reverend Patrick Riordan.—Archbishop Riordan studied at Paris, Louvain, and Rome; was ordained at Louvain, June 10, 1865, at the age of twenty-

five. He returned to America and was pastor at Woodstock, Illinois, at the age of twenty-nine; and later at St. James' Church, Chicago. In 1883, he was appointed Bishop of Cabela, and coadjutor to the See of San Francisco.

During his administration of the Diocese of San Francisco, new parishes have been formed, religious orders introduced, and schools have sprung up in every direction. His crowning work is the Diocesan Seminary at Menlo Park. In his own words, "It begins the most important chapter in the history of the Church of the Pacific Coast."

Another great achievement was the settlement of the Pious Fund. This remarkable case has brought the attention of the world to this section of the country, and to its able leader. In 1903, **Bishop Montgomery** of Los Angeles was made his coadjutor, and his untimely death in 1907, was regretted by all creeds and classes of people. In the great disaster of 1906, not only were churches, and schools, destroyed but entire parishes were wiped out. In this trying hour, Archbishop Riordan proved the strength of his character; and began the re-formation of the parishes destroyed by the earthquake.

Right Reverend Dennis J. O'Connell succeeded Archbishop Montgomery and took up his duties of auxiliary Bishop of San Francisco early in April, 1909. Bishop O'Connell has been Rector of the American College, Rome, and of the Catholic University, Washington, D. C.

DIOCESE OF OREGON CITY

The first tidings of the Catholic faith were brought to Oregon by the trappers of the various fur-trading companies, who learned their religion from the missionaries of Quebec and Montreal. A number of Canadians joined the expeditions of Lewis and Clark in 1805 and of John Jacob Astor in 1810. This latter expedition resulted in the settlement of the Willamette Valley.

The Oregon country, comprising three entire states and part of two others, was pioneered by Catholics. John McLoughlin, Father of Oregon, undoubtedly the greatest man who ever lived on the Pacific Coast, was a convert to Catholicity. He ruled the Oregon country and ruled it well for over a quarter of a century before 1850. Up to the early forties, more than half the population of Oregon country was Catholic. Catholic missionaries labored among whites and Indians alike, and understood the Indians better than the missionaries of any other religion.

The Iroquois Indians also aided largely in bringing the Faith to the Pacific west. One of these, Ignace, became an apostle to the Flatheads, and went with a deputation to St. Louis, in 1831, to ask for priests. The Catholic missionary force in that city was too weak to respond at once; meanwhile a son of Ignace applied to the Archbishop of Quebec, who sent the Reverend Francis Norbert Blanchet and Reverend

Modeste Demers to evangelize the vast region. For four years they labored alone. The Second Provincial Council of Baltimore had intrusted the Indian missions to the Jesuits, and the renowned Father De Smet entered the Oregon country. He went to Europe in search of help and returned in 1844 with four priests, one lay brother, and six Sisters of Notre Dame de Namur.¹

Most Reverend Francis Norbert Blanchet.—Reverend Francis Blanchet was appointed Vicar-general for the Oregon mission in 1837. The extent of his jurisdiction embraced the country from California to Alaska and from the Rocky Mountains to the Pacific. This mission was made a Vicariate-Apostolic in 1843 and Father Blanchet was consecrated by Bishop Bourget in the Cathedral of Montreal, July, 1845.

Bishop Blanchet became Archbishop of Oregon City in July, 1850 with Walla Walla and Vancouver's Island as suffragan sees.

“He found on the Pacific Coast a wilderness, spiritual as well as material; by his indefatigable labors during forty-six years, he succeeded in building up his diocese into a well provided ecclesiastical province. His name will be forever illustrious in the history of the Church in America as the first Archbishop of the far Northwest and the Apostle of Oregon.”²

Most Reverend Charles John Seghers.—Reverend Charles John Seghers was made administrator of the

¹ Historical Sketches of Oregon—Very Rev. O'Hara.

² Catholic Encyclopedia.

Diocese of Vancouver's Island on the death of Bishop Demers, and later was consecrated Bishop of Vancouver's Island, June 29, 1873. He was transferred to the archbishopric of Emesa and made coadjutor Archbishop of Oregon City.

On the resignation of Archbishop Blanchet in 1880, the whole burden of the archdiocese devolved upon Archbishop Seghers.

In 1884 he resigned the See of Oregon City for that of Vancouver's Island, thus showing his nobility in choosing a harder field of labor. On a visitation to the Alaska Territory, in 1886, for the conversion of the Indians, Bishop Seghers was shot by his treacherous Indian guide.

Most Reverend William Gross.—Upon the resignation of Archbishop Seghers, Bishop Gross of Savannah, Georgia was promoted to the vacant See of Oregon as its third Archbishop.

Most Reverend Alexander Christie.—Bishop Alexander Christie of Vancouver's Island was transferred to the Archiepiscopal See of Oregon City in February, 1899. The ten years of his administration are known as the building epoch. The school system of the archdiocese has been extended and strengthened from the primary school to the college, under the able instruction of the Sisters of Charity of the House of Providence, the Sisters of St. Anne, and the Sisters of the Holy Names of Jesus and Mary. These sisterhoods were founded by Bishop Bourget of Montreal.

THE CHURCH AND THE CIVIL WAR

The only part that the Catholic Church took in the Civil War was to pray that peace might be restored. Archbishop Kenrick of Baltimore ordered a prayer for peace to be said in the Mass and all religious communities to say the Litany of the Saints for the same end.

The spirit and position of the Church was well explained in the pastoral letters of the Third Provincial Council of Cincinnati, May, 1861. "The Catholic Church," it proclaimed, "has carefully preserved her unity of spirit in the bond of peace, literally knowing no North, no South, no East, no West." ¹

In 1861, Archbishop Hughes was called upon by the government to accept a mission of peace to Europe, and by his personal influence, kept France and Spain neutral in the struggle.

¹ George Washington Parke Custis, the adopted son of General Washington, in his "Recollections" records:

"When, not long since, I had the honor to hold a conversation in the cause of civil and religious liberty with the President (Gen. Andrew Jackson), he observed: 'I know something of Catholics. On the eighth of January in the year 1815, when the roar of the British cannon boomed on the morning air at New Orleans, a Catholic ecclesiastic, Bishop Dubourg, fell on his knees, and with his eyes turned to Heaven and his hands clasped, he implored the Almighty for the success of our arms; and thus the Father remained until the thundering ceased and victory perched triumphant on the American flag.'"—Wm. F. Carne, in *Ave Maria*, June 30, 1900.

The Catholic priest cheered and consoled the last moments of the dying soldier. Sisters of Charity, among whom Sister Anthony of Cincinnati was a well-known figure, Sisters of St. Joseph, and Sisters of the Holy Cross proved themselves "The Angels of the Battlefield."

The rank and file of the American Army were filled with Catholic officers and soldiers. Here could be mentioned the names of such officers as Sheridan, Meagher, Coppinger, and Corcoran in the North, and of Admiral Semmes in the service of the South; while those of Fathers Scully, Corby, and Cooney add lustre to the pages of history by their noble work as chaplains.

APOSTOLIC DELEGATES TO THE UNITED STATES

The Apostolic Delegation established by Pope Leo XIII. in 1893 lifts the Church of America above the missionary state.

His Eminence Francis Cardinal Satolli was appointed in 1893.

His Eminence Sebastian Cardinal Martinelli was appointed in 1896; became Cardinal in 1901.

His Eminence Diomedes Cardinal Falconio was appointed in 1902; became Cardinal in 1911.

His Excellency The Most Reverend John Bonzano was appointed in 1912.

CARDINALS OF THE UNITED STATES

Cardinal McCloskey.—The Church in the United States had no representative in the Sacred College until the year 1875. Pope Pius IX., in the Consistory held March 15th, of that year, created Archbishop McCloskey, of New York, Cardinal Priest of the Holy Roman Church. Soon after his elevation to the Cardinalate he went to Rome, where he took possession of the Church of Santa Maria supra Minerva, of which he bore the title.

Cardinal Gibbons.—In June, 1886, the Cardinalate was bestowed upon the Most Reverend James Gibbons, Archbishop of Baltimore, by Pope Leo XIII.

Cardinal Farley.—In the Consistory held November 30, 1911, Most Reverend John Murphy Farley, Archbishop of New York, was created Cardinal by Pope Pius X.

Cardinal O'Connell.—In the Consistory held November 30, 1911, Most Reverend William Henry O'Connell, Archbishop of Boston, was created Cardinal by Pope Pius X.

PROVINCES OF THE CATHOLIC CHURCH IN THE UNITED STATES, 1912

I. Province of Baltimore

(Includes the States of Maryland, Delaware, Virginia, West Virginia, North Carolina, South Carolina, and the eastern part of Florida.)

1.—Archdiocese of Baltimore.

(Established a diocese, 1789; Archdiocese, 1808.)

His Eminence James, Cardinal Gibbons,
1886.

Right Reverend Owen B. Corrigan, D.D.,
Auxiliary Bishop, 1909.

2.—Diocese of Charleston, S. C., 1820.

3.—Diocese of Richmond, Va., 1821.

4.—Diocese of Savannah, Ga., 1850.

5.—Diocese of Wheeling, W. Va., 1850.

6.—Diocese of Wilmington, Del., 1868.

7.—Diocese of St. Augustine, Fla., 1870.

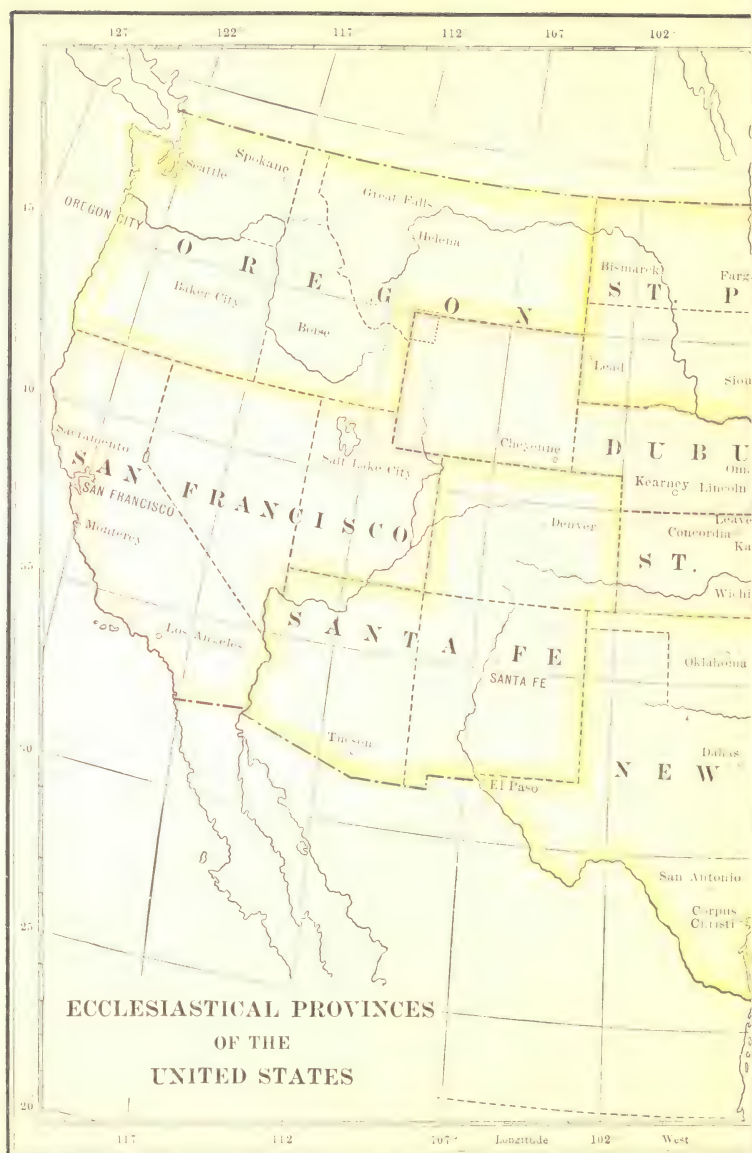
8.—Vicariate Apostolic of N. C.

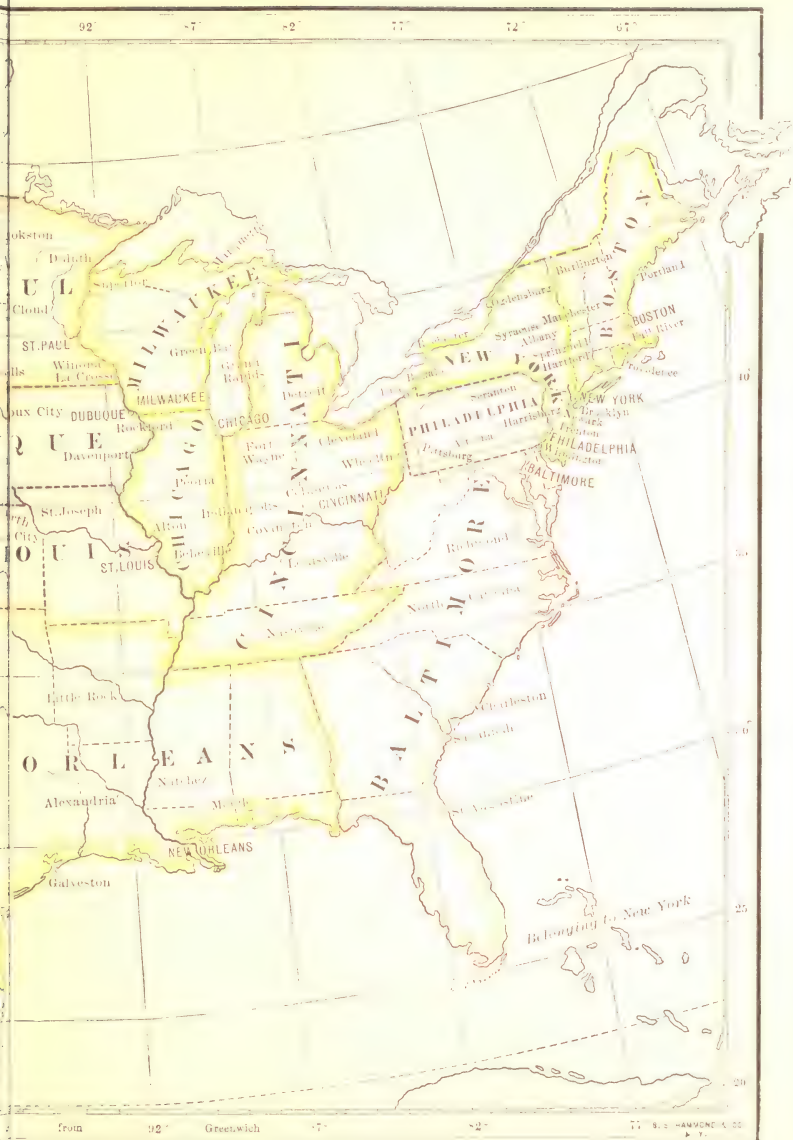
II. Province of Boston

(Includes the New England States.)

1.—Archdiocese of Boston.

(Established a diocese, 1808; Archdiocese, 1875.)





Most Reverend William H. O'Connell,
D.D., 1907.

Right Reverend Joseph G. Anderson,
D.D., Auxiliary Bishop, 1909.

- 2.—Diocese of Hartford, Conn., 1843.
- 3.—Diocese of Burlington, Vt., 1853.
- 4.—Diocese of Portland, Me., 1855.
- 5.—Diocese of Springfield, Mass., 1870.
- 6.—Diocese of Providence, R. I., 1872.
- 7.—Diocese of Manchester, N. H., 1884.
- 8.—Diocese of Fall River, Mass., 1904.

III. Province of Chicago

(Includes the State of Illinois.)

- 1.—Archdiocese of Chicago.

(Established a diocese, 1843; Archdiocese,
1880.)

Most Reverend James Edward Quigley,
D.D., 1903.

Right Reverend Paul P. Rhode, D.D.,
Auxiliary Bishop, 1908.

- 2.—Diocese of Alton, Ill., 1857.
- 3.—Diocese of Peoria, Ill., 1877.
- 4.—Diocese of Belleville, Ill., 1887.
- 5.—Diocese of Rockford, Ill., 1908.

IV. Province of Cincinnati

(Includes the States of Ohio, Indiana, Ken-
tucky, Tennessee, and Lower Michigan.)

1.—Archdiocese of Cincinnati.

(Established a diocese, 1821; Archdiocese, 1850.)

Most Reverend Henry Moeller, D.D., 1904.

2.—Diocese of Detroit, Mich., 1833.

3.—Diocese of Nashville, Tenn., 1837.

4.—Diocese of Louisville, Ky., 1841.

5.—Diocese of Cleveland, Ohio, 1847.

6.—Diocese of Covington, Ky., 1853.

7.—Diocese of Fort Wayne, Ind., 1857.

8.—Diocese of Columbus, Ohio, 1868.

9.—Diocese of Grand Rapids, Mich., 1882.

10.—Diocese of Indianapolis, Ind., 1884.

11.—Diocese of Toledo, Ohio, 1910.

V. Province of Dubuque

(Includes the States of Iowa, Nebraska, and Wyoming.)

1.—Archdiocese of Dubuque.

(Established a diocese, 1837; Archdiocese, 1893.)

Most Reverend John J. Keane, D.D., 1900.

2.—Diocese of Davenport, Iowa, 1881.

3.—Diocese of Omaha, Neb., 1885.

4.—Diocese of Cheyenne, Wyo., 1887.

5.—Diocese of Lincoln, Neb., 1887.

6.—Diocese of Sioux City, Iowa, 1902.

7.—Diocese of Des Moines, Iowa, 1911.

8.—Diocese of Kearney, Neb., 1912.

VI. Province of Milwaukee

(Includes the States of Wisconsin and Northern Michigan.)

1.—Archdiocese of Milwaukee.

(Established a diocese, 1843; Archdiocese, 1875.)

Most Reverend Sebastian Messmer, D.D.,
1903.

2.—Diocese of Marquette and Sault Ste. Marie,
Mich., 1857.

3.—Diocese of Green Bay, Wis., 1848.

4.—Diocese of La Crosse, Wis., 1868.

5.—Diocese of Superior, Wis., 1905.

VII. Province of New Orleans.

(Includes the States of Louisiana, Alabama, Mississippi, Texas, Arkansas, Oklahoma, and the western part of Florida.)

1.—Archdiocese of New Orleans.

(Established a diocese, 1793; Archdiocese, 1850.)

Most Reverend James H. Blenk, S.M.,
D.D., 1906.

2.—Diocese of Mobile, Ala., 1829.

3.—Diocese of Natchez, Miss., 1837.

4.—Diocese of Little Rock, Ark., 1843.

5.—Diocese of Galveston, Texas, 1847.

6.—Diocese of Natchitoches, La., 1853.*

7.—Diocese of San Antonio, Texas, 1874.

8.—Diocese of Dallas, Texas, 1890.

9.—Diocese of Oklahoma, 1905.

10.—Diocese of Corpus Christi, Texas, 1912.

* Transferred to Alexandria, La., 1910.

VIII. Province of New York

(Includes the States of New York and New Jersey.)

1.—Archdiocese of New York.

(Established a diocese, 1808; Archdiocese, 1850.)

Most Reverend John M. Farley, D.D.,
1902.

Right Reverend Thomas F. Cusack, D.D.,
Auxiliary Bishop, 1904.

2.—Diocese of Albany, N. Y., 1847.

3.—Diocese of Buffalo, N. Y., 1847.

4.—Diocese of Brooklyn, N. Y., 1853.

5.—Diocese of Newark, N. J., 1853.

6.—Diocese of Rochester, N. Y., 1868.

7.—Diocese of Ogdensburg, N. Y., 1872.

8.—Diocese of Trenton, N. J., 1881.

9.—Diocese of Syracuse, N. Y., 1886.

IX. Province of Oregon

(Includes the States of Oregon, Washington, Idaho, and Alaska.)

1.—Archdiocese of Oregon City.

(Established a diocese, 1846; Archdiocese, 1850.)

Most Reverend Alexander Christie, D.D.,
1899.

2.—Diocese of Helena, Mont., 1884.

3.—Diocese of Boise, Idaho, 1893.

4.—Diocese of Baker City, Oregon, 1903.

5.—Diocese of Great Falls, Mont., 1904.

6.—Diocese of Seattle, Wash., 1907.

7.—Prefecture-Apostolic of Alaska.

X. Province of Philadelphia

(Includes the State of Pennsylvania.)

1.—Archdiocese of Philadelphia.

(Established a diocese, 1808; Archdiocese, 1875.)

Most Reverend Patrick J. Ryan, D.D.,
1884.

Right Reverend Edmund F. Prendergast,
D.D., Coadjutor-Bishop, 1897.

2.—Diocese of Pittsburg, Pa., 1843.

3.—Diocese of Erie, Pa., 1853.

4.—Diocese of Harrisburg, Pa., 1868.

5.—Diocese of Scranton, Pa., 1868.

6.—Diocese of Altoona, Pa., 1901.

XI. Province of St. Louis

(Includes the States of Missouri and Kansas.)

1.—Archdiocese of St. Louis.

(Established a diocese, 1826; Archdiocese, 1847.)

Most Reverend John Joseph Glennon,
D.D., 1903.

2.—Diocese of St. Joseph, Mo., 1868.

3.—Diocese of Leavenworth, Kans., 1877.

4.—Diocese of Kansas City, Mo., 1880.

5.—Diocese of Concordia, Kans., 1887.

6.—Diocese of Wichita, Kans., 1887.

XII. Province of St. Paul

(Includes the States of Minnesota, South Dakota, and North Dakota.)

1.—Archdiocese of St. Paul.

(Established a diocese, 1850; Archdiocese, 1888.)

Most Reverend John Ireland, D.D., 1888.

2.—Diocese of Duluth, Minn., 1889.

3.—Diocese of Fargo, North Dakota, 1889.

4.—Diocese of St. Cloud, Minn., 1889.

5.—Diocese of Winona, Minn., 1889.

6.—Diocese of Sioux Falls, South Dakota, 1889.

7.—Diocese of Lead, South Dakota, 1902.

8.—Diocese of Crookston, Minn., 1910.

9.—Diocese of Bismarck, North Dakota, 1910.

XIII. Province of San Francisco

(Includes the States of California, Nevada, and all the territory east to the Rio Colorado.)

1.—Archdiocese of San Francisco.

(Established, 1853.)

Most Reverend Patrick William Riordan,
D.D., 1884.

Right Reverend Dennis Joseph O'Connell,
Auxiliary Bishop, 1908.

- 2.—Diocese of Monterey and Los Angeles,
Cal., 1850.
- 3.—Diocese of Sacramento, Cal., 1886.
- 4.—Diocese of Salt Lake, Utah, 1891.

XIV. Province of Santa Fé

(Includes Colorado, New Mexico, and Arizona.)

- 1.—Archdiocese of Santa Fé.
(Established a diocese, 1850; Archdiocese,
1875.)
Most Reverend John Baptist Pitaval,
D.D.; 1909.
- 2.—Diocese of Denver, Colo., 1887.
- 3.—Diocese of Tucson, Arizona, 1897.

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